Record of Christian Work

A Magazine for the Parlor and Study

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For the love of Christ overmasters us, the conclusion at which we have arrived being this, that one having died for all, his death was their death, and that he died for all in order that the living may no longer live to themselves, but to him who died for them and rose again. *2 Corinthians 5. 14, 15* (Weymouth).

Religious Thought and Activity

"Baptist Work and Workers in Porto Rico" is the name of a handy pamphlet prepared to give to visiting tourists in that island.

It contains the location of all branches of Baptist work, the names of American workers, a number of interesting facts, several illustrations, and a map of Porto Rico.

Sir Arthur Keith, whose presidential address at the last meeting of the British Association was intended to give support to the Darwinian hypothesis, is a vice-president of the Rationalist Press Association of London, an organization deliberately formed for the extermination of the Christian faith. But even at that his statements were only hypothetical, and did not close the gap.

St. Luke's International Hospital School for Nurses at Tokyo has been given college rank by the Department of Education. This is the first institution for nurses in Japan to be thus recognized by the state.

It is believed that this official recognition will elevate and dignify the profession of nursing in Japan, leading to higher standards and better facilities.

A number of European Protestant ministers have a reading knowledge of English, and would be glad to receive copies of American religious papers and good secular journals. Any of our readers who would like to send copies of such magazines to people who would greatly appreciate them may have names and addresses furnished them by addressing Rev. Kenneth D. Miller, 105 East 22nd Street, New York.

To reëmphasize the note of joy which he believes has been lost out of most churches, Rev. A. Eugene Bartlett, D. D., has resigned a successful pastorate at the First Congregational Church of Pontiac, Mich., in order to devote all his time for a year to this ministry.

"If I can bring men and women to realize this religion of happiness, and to find the joy Christ promised, I shall have brought a new spirit into the church and into the lives of its members."

Two new lines of activity in Sir Wilfred Grenfell's Labrador work have been authorized by his Board, namely, advance studies in the preservation of all the kinds of fish that abound in Northern waters, with a view to providing industries that will ward off poverty and its woes; and the erection of a haul-up slip at St. Anthony, so that boats may be hauled out of the water for repairs and during the winter.

It is felt certain that the future will see increasing openings and uses for both these ventures.

Education in Religion in an Age of Science was the subject of the recent annual meeting of the Religious Education Association at Philadelphia. Its program was given in syllabus form rather than in topics for formal addresses. Questions revolved around Difficulties for Religion in a Scientific Age; Basic Assumptions of Religion and

of Science in their Bearing upon each other; Nature of Science and Religion, and their Interrelation; Necessary Changes in Scientific and Religious Attitudes and Conceptions; Necessary Changes in Religious Education.

"What the Church has to Offer to Men" is the title of a composite article gathered from the statements of a hundred leading ministers of all denominations, and printed in attractive form by the Church Advertising department of the International Advertising Association. The statement is comprehensive of the beliefs and practice and opportunity of the church.

"America and Religion" is a lengthier statement of a similar kind.

These articles may be obtained at ten cents each for single copies from Charles Stelzle, 1 Madison Avenue, New York City.

When the Soviet government wishes to ridicule Christianity it places religious exhibits of the Greek Orthodox church on display, according to Dr. J. H. Rushbrooke of London. One of these exhibits, which included 420 thumbs of the apostle Peter, recalled similar exhibitions in the time of Henry VIII.

Protestantism is making great strides in Russia and throughout all Europe at present, according to Dr. Rushbrooke, with the Baptist faith gaining most rapidly in strength and numbers. He said Russia needed schools to train her preachers.

Newspaper Evangelism in Central Brazil produced the following results in ten months:

Requests for Christian literature, 516, representing seven states and more than eighty different localities; persons joining the Reading Club, 115; number of books loaned to members of the Reading Club, 274; Bibles and evangelical books bought by Club members, 22; Club members signing decision cards accepting Christ as their Saviour, and signifying desire to unite with the Evangelical church, 5.

In addition to the above, many interesting letters have been received from individuals revealing a real interest in the gospel.

The situation in Persia is causing grave anxiety, according to the "Church Missionary Outlook." A new syllabus of instruction in all recognized schools has been issued by the government, and no place is found in it for Bible teaching, while instruction in the Shari'yat (Moslem law) is made compulsory.

Representations have been made to the authorities by those in charge of mission schools, but so far there is no sign of any relaxation of the rule, and the missionaries fear that the Christian schools may be obliged to close. Such a step would be a heavy blow to the young church, and the relinquishing of one of the most effective means of bringing Moslems to the knowledge of Christ.

The greatest thrill of my missionary experience was one day when an old chief introduced me to his people saying:

"You have all heard of Gutu Zambe (referring to Dr. A. C. Good). When Gutu died God sent this man to take his place."

I felt honored that the old chief had referred to me as the successor of the late Dr. Good, but most of all in that he said God had sent me.

The missionary must never lose sight of the fact that God has sent him, and he must remember also why God has sent him. Because God loved the world he sent Jesus into the world. "As the Father has sent me into the world," said Jesus of his disciples, "even so have I also sent them into the world."—Rev. W. C. Johnston in the "Drum Call."

The burden of the weakness of country churches and of their lack of leadership has been heavy on the hearts of city workers in Seoul, Korea, especially of the women. They felt the call to do something for the rural districts, and so a group planned to go out as volunteer workers for a week each. Thirty churches were chosen as centers in which the women were to work, and thirty-one women responded to the call, took the preparatory course, and went out. Bible women, Sunday school teachers, and other lay workers were in the group. All expenses for train and auto travel were borne by the Presbyterial society.

The Massachusetts Federation of Churches, which embraces 17 constituent bodies in its membership, has voted that the great need of comity and adjustment lies in cities and their suburbs.

The case of Lowell is quoted, where a Protestant population no larger than existed

60 years ago is attempting to maintain three times as many churches.

The Massachusetts Federation prefers denominational churches as its first choice. Next comes the federated church plan, which enables denominations to retain their identity and their trust funds. There are now 49 federated churches in Massachusetts, with others forming. Two federated churches were organized in Boston last year. A union church is a third possibility, especially in new communities where denominations have not got a foothold. Last year 27 union churches were listed.

The consummation of church union between the South India United church and the Anglican church received a setback when certain proposals adopted early last year were rejected by the S. I. U. C.

The grounds for rejection, considered such by the English editor of "Dnyanodaya" (Bombay) are:

The unwillingness of the church to fetter the action of a future generation by accepting the provision determining the status of the church's ministers 50 years from now;

The unfavorable impression created by the Anglican bishops on the question of intercommunion, namely, that as they believe in the historic ministry they may not accept the ministry of sacraments as valid except in accordance with that view.

The S. I. U. C. hence fears that the Anglicans have in mind for the united church only an enlarged Anglicanism retaining the worst features of their claims. The policy of some rabid Anglo-Catholics is a further obstacle.

The lover of nature will find in Palestine much to interest and instruct him.

The wild flowers are in great profusion and of extraordinary variety. A botanist who for 30 years has studied the flowers of Palestine and Syria says that there are in these countries approximately 2500 varieties of wild flowers; and while to one accustomed to woods and parks Palestine seems treeless, yet there are 100 varieties of trees to be found within its borders, a large number when one considers its small extent, roughly the area of the State of New Hampshire.

Owing to the comparatively treeless condition of the country and the lack of protective laws one might conclude that Palestine is not a favorable habitat for birds, but a closer acquaintance will lead to a change of conclusion. Tristram, who wrote of the natural history of Palestine 60 years ago, gave a list of 322 varieties of birds found there, of which more than 100 were listed as permanent residents.—"Christian Science Monitor."

Some Questions.

Grace E. Troy.

When I see him on the tree,
Dying for my sin,
Can I call a "sacrifice"
Aught I give to him?

When I know the time is short
Till he shall appear,
What should be my chief concern
While I tarry here?

—"Inland Africa."

That funds can be raised for philanthropic enterprises in Latin American countries without the incentive of the customary lottery has often been proved by the financial campaigns of the Y. M. C. A. on this continent.

The most recent demonstration of this is the campaign held by the Buenos Aires Association as a celebration of its 25th anniversary, during which funds were raised for an enlarged building and an extension of its program and activities. The campaign ended with subscriptions from 1579 different persons, totaling 211,195 pesos. More than 200 workers participated in the campaign, divided into 27 teams.

The two leading daily papers of Buenos Aires, "La Prensa" and "La Nacion," gave much space to the campaign, and each supported it with strong editorials. During the drive the president of Argentina, Dr. Marcelo T. de Alvear, expressed his interest in the Association by paying a personal visit to the building. Other public officials who showed great interest were Dr. Antonio Sagarna, Minister of Justice and Public Instruction, and Dr. Horacio J. Casco, mayor of Buenos Aires.

Part of the money raised goes toward the Casas del Ninos, the philanthropic outreach of the Y in the form of homes for dependent boys and special work for under-privileged children.

Girl Reserves are younger members of the Y. W. C. A. who are being trained with a view to leadership in work for women in coming years.

This organization is made up of girls from twelve to eighteen years old. It has an international membership of two hundred thousand girls in twenty countries.

The purpose and code of the Girl Reserves is:

"As a Girl Reserve, I will try to face life squarely, and to find and give the best. I will try to be:

Gracious in manner
Impartial in judgment
Ready for service
Loyal to friends
Reaching towards the best
Earnest in purpose
Seeing the beautiful
Eager for knowledge
Reverent to God
Victorious over self
Ever dependable
Sincere at all times.

"I will do my best to honor God, my country, and my community, to help other girls, and to be in all ways a loyal, true member of the Girl Reserves."

A five-year program of rural and urban evangelism seeking to remedy overchurching in certain communities and neglect in others, to be submitted to all of the communions in the land, was adopted by the National Church Comity Conference, which met at Cleveland in January.

Salient features of this program include the elimination within a definite period of all competition between denominations whose boards are constituent to the Home Missions Council and the Council of Women for Home Missions in which the use of home mission funds is involved; the allocation of responsibility for unserved areas after surveys have been made; the securing of cooperation in the initiation of any necessary projects to be conducted jointly by the boards under arrangements similar to those now employed in the conduct of religious education in Indian schools or work for immigrants at Ellis Island.

One church with a full-time pastor is sufficient for each thousand of population, according to a finding of this conference.

The largest number of Protestant churches receiving home mission aid in this country are not foreign, Negro or Indian churches, but native-white churches in rural areas, according to a study just completed by the Institute of Social and Religious Research. In proportion to the population these rural areas already have a larger number of churches than any other areas.

The findings of this study, contained in a pamphlet entitled "Home Mission Aid," written by C. Luther Fry and published by the Institute of Social and Religious Research (370 Seventh Avenue, New York,) at 35 cents a copy, disprove the commonly heard allegation that Protestant boards go out of their way to aid "competitive" churches. On the contrary, churches in rural communities that have only one church each are as likely to be aided as churches in communities that have four or more.

It was found that the amounts of home mission money distributed in the United States annually are large. Five denominations alone give an aggregate of more than five million dollars each year. This is the interest on one hundred million dollars.

Methodism has emphasized soul-winning and stewardship of possessions as two supreme needs, and now approaches the climax of the quadrennium at Easter time. Therefore the World Service Commission sends this final challenge to the entire church:

"We bespeak the complete coöperation of all our pastors and people in preparing now to make the best use of the sacred season, April 1 to 8, by faithful and enthusiastic emphasis on these two main objectives:

"First, Consistent evangelistic efforts culminating in a triumphant Palm Sunday, April 1;

"Second, A demonstration of Christian stewardship, registered in a gift for the spread of the kingdom of Christ, of at least one tenth of the week's income, brought into the church on Easter Sunday, April 8."

Prize Airmen's Hymn.

The prize of $100 for the best airmen's hymn, offered last summer by the Hymn Society of America, has been awarded to an Englishwoman, Miss May Rowland of Eastbourne, England.

The three judges of the contest were the Rev. Dr. William P. Merrill, the Rev. Dr. W. Russell Bowie, and the Rev. Dr. George Elliott, all of New York.

A Unique Egyptian Christian Endeavor Society. This is a picture of the Endeavorers of the International Christian Endeavor Society in Cairo. This is the only interdenominational society in the city, the only international society, and it is the only society with mixed membership. Egyptian young women take part in the services, the leadership, and the management.

The words of the hymn are as follows:

God of the shining hosts that range on high,
Lord of the seraphs serving day and night,
Hear us for these, our squadrons of the sky,
And give to them the shelter of thy might!

Thine are the arrows of the stormcloud's breath,
Thine, too, the tempest, or the zephyr still;
Take in thy keeping those who, facing death,
Bravely go forth to do a nation's will!

High in the trackless space that paves thy throne,
Claim by thy love these souls in danger's thrall:
Be thou their pilot through the great unknown:
Then shall they mount as eagles, and not fall!

The Hymn Society announced that another prize of $100 would be given to the person offering the best hymn tune for Miss Rowland's composition.

Should Church Property be Taxed?

One of the accomplishments of permanent value bequeathed to the State of Pennsylvania by the administration of Governor Pinchot, according to the "Literary Digest," is the report of the commission which studied the tax situation in that commonwealth during three years, beginning with 1925. Of especial interest to churchmen is the large percentage of church property forming the total exempt from taxation.

One of the conclusions reached by the commission is that the amount of tax-exempt property in the state is out of all proportion to the realty listed for taxation. With a total assessed valuation of all property in 1924 of a little more than nine billion dollars, the assessed value of exempt realty was found to be equal to 12.26 per cent of this amount. In Philadelphia this exempt property reached 14.77 per cent of the total, and of this exempt class churches, parochial schools and buildings for teachers of parochial schools furnished approximately 14.25 per cent.

The commission is convinced that this constitutes a subtle and dangerous form of securing a state subsidy for religious institutions. "However commendable the purposes of these institutions may be," it says, "it is nevertheless a fact that the rapid increase in welfare facilities and the generous public donations to welfare work are gradually creating a non-taxed class of property which is increasing more rapidly than the wealth of the community, thereby forcing additional tax burdens upon the taxable wealth to an unfair degree." For this reason the commission recommends that all religious and charitable institutions be required to pay taxes on their land values, leaving improvements exempt.

How far does this problem exist in other states and cities?

Native Roman Catholic Bishops in India.

Pointing out the difficulty of satisfying the demand in India for native Roman Catholic bishops following the precedent of the recent consecration of Chinese bishops, a clerical writer in a Belgian periodical confronts the problem of creating bishops for the several castes which divide India so rigidly; bishops with personal rather than territorial jurisdiction, the "diocese" extending only to persons of the same separated social status from which the bishop himself is to be drawn. He admits the difficulty, though its solution is not without precedent, since there are today three Roman Catholic bishops with similar personal rather then territorial jurisdiction at Lwow in Galicia, one for the Latin rite, one for the Oriental, and one for the Armenian.

In support of his contention that the present situation is fraught with risk the writer recalls that "when the Portuguese arrived in India in 1501 they found there a Christian church with native clergy and hierarchy which declared itself at once Catholic and Roman. The Portuguese, fearing heresy and schism, removed the native bishops and replaced them by Europeans. The struggle of this native church to regain its native bishops lasted 300 years, until the pontificate of Leo XIII, with a result of 500,000 schismatics in that native church. We, European missionaries, created this half million of schismatics by our nationalistic methods. We do not boast of it in our mission magazines. . . . . It is now the Malabar Indian bishops who are repairing our past errors and are succeeding brilliantly."

The writer urges that whether difficult or not, the problem of consecrating native bishops in India by castes be contemplated boldly, for it will not be long before Europeans will face withdrawal from India or war.—"Commonweal."

Dedication of a New Mission Building at Damascus.

Last fall a new Jewish mission building was dedicated to the service of God among the Jewish people of Damascus, Syria. The work among the Jews of this city is carried on by the Presbyterian Church in Ireland, who started the work in 1843 as a result of the visit of the saintly Rev. Robert Murray McCheyne to Belfast. The first missionary arrived in Damascus in 1846. A good deal of pioneer work was done in the early years by the Irish missionaries, and also by the United Presbyterians of North America, as well as by the Anglicans through the London Jews Society.

Through an arrangement for which none of the present generation is responsible, work among Syrian Christians was taken up. The result was that the work among Syrian Christians was emphasized at the expense of the work among the Jews until it almost dwindled into nothing. A few years ago the Presbyterian Church in Ireland, recognizing its duty to Israel, decided to push its Jewish work and gradually withdraw from the work among Syrian Christians. There are many at work among the so-called Christians of Syria, but we are now the only mission at work among the Jews in the whole of French Syria.

Quite recently a new building was purchased, large enough to hold our Jewish boys' school with about 150 Jewish pupils; a place for an open air reading room in the summer, an indoor reading room for the winter; a chapel and lecture hall for use of school and for religious meetings. We have ample room for our night school, in which we are teaching English, French and Arabic.

The homes and shops of Jews are being visited, and Scripture and tracts being circulated among the Jews.

We are coöperating with the British and Foreign Bible Society, who have sent a colporter to sell Bibles in the Jewish quarter. We are also hoping to work with the Scripture Gift Mission and Trinitarian Bible Society.

There is a great awakening among the Jews everywhere, and we trust the work among the Jews of the oldest city in the world may prosper. We ought to branch out into Aleppo with its 40,000 Jews without a single witness among them, and also Beyrout with its ten or fifteen thousand Jews.

Above all we trust that the readers of this paper will pray earnestly that souls will be blessed and brought face to face with the living and eternal Christ.—Rev. Elias Newman.

The Outlook for the Baptist World Alliance.

PRESIDENT E. Y. MULLINS.

The outlook for the meeting of the Baptist World Alliance in Toronto, beginning June 23, is bright. Letters which come to me from all parts of the world indicate that the attendance will be large. During my tour of Europe a year ago, covering every part of the continent, I was impressed with the growth of our Baptist people and with the growth of their interest in the Baptist World Alliance. The phase of the influence of the Baptist World Alliance which impressed me most during this tour was the growth of fellowship among Baptist groups of the world.

As is well known, the Alliance is not an administrative body, but an organization for the promotion of Baptist ideals and Baptist fellowship. The many groups of Baptist brethren in the European countries have a keen appreciation of the value of the Alliance as a bond of fellowship. In those countries where our people are few and weak, the Alliance is doing a work of incalculable value. It brings to these small groups a sense not only of worldwide fellowship, but of power due to the reinforcement of great hosts in other countries.

I look forward to the Toronto meeting as one of the most helpful which the Alliance has ever held. The attendance from European countries will, of course, be smaller than it was in Stockholm in 1923, but representative groups will come from many countries, and their presence will bring inspiration to all the Baptists in the Western hemisphere. We hope for many from Central and South America, the Far East, Australia and New Zealand, as well. American Baptists, including our Canadian brethren, will constitute a great host. The program is rapidly being put into shape, and every indication is that it will prove one of the most inspiring meetings we have had.

No doubt Toronto, the Great Lakes and the Canadian country generally will be a great attraction to people in the United States. I have already heard of a number of parties who plan to go by automobile. Because of its cool summer climate and its many attractions, Canada will draw favorably upon our people. It is earnestly to be hoped, however, that all who attend will go with the view to remaining through the entire meeting, and will be prepared to contribute as much as possible to the spiritual power of the great gathering. We are at a peculiarly critical time in our missionary endeavor and in our financial outlook in our various Baptist bodies, and while the Baptist World Alliance does not raise money for missions and education in a general way, it may easily prove to be a tremendous influence for stimulating interest in these great causes, and may be of incalculable service to all the great causes with which our people are identified.

Something New in Palestine.

These are great days in Shefamer. Something has happened which has stirred the whole village and caused no little perturbation outside. Deputations of Moslems from other parts of Galilee have thought it worth while to go to Shefamer to see for themselves what is going on, and to try to check what seems to them a most undesirable movement.

What has happened is this. There has been a little Christian congregation meeting Sunday by Sunday for fifty years or so; but recently a large number of Moslems—members of some forty families,—have begun to go to church and to join in the Christians' worship. On the last Sunday in October thirty of these men waited for the clergyman after service, and told him they wished to become Christians. No wonder there was a stir in Moslem Galilee; and when it became known that these inquirers were refusing all inducements, even to the gift of a village and other material benefits, to return to their old allegiance, the wonder grew. What they want is the truth, they say, and it is to Christ that their eyes are turned.

Seldom in the Moslem world, never in the history of modern missions in Palestine, has there been such a movement. What lies behind it? For more than fifty years the gospel has been made known to the people of Shefamer by a few devoted missionaries. Last year the last missionary had to withdraw because of the claims of other work in Palestine and Transjordan, leaving a Palestinian deacon in charge. With him were a few keen members of the congregation who gave themselves to steady evangelistic effort. And at home for many years there has been

special prayer for Shefamer, called out by a former missionary who was invalided home.

Now a catechist from Nablous and two women missionaries have gone to help to prepare these inquirers for baptism and to teach others who may come forward.

Those on the spot feel that this may be but the beginning of a great movement. Already there is news from another village of sixteen Moslems wishing to become Christians.—"Church Missionary Outlook."

Lutheran Inner Mission Society of New York.

If variety is the spice of life, Inner Mission workers never lack spice. There are no two working days alike. Monday may bring some perplexing problem of a broken family. Tuesday will find us confronted with the needs of an aged, homeless woman. Wednesday demands that we find a shelter, at once, for a deserted child. On Thursday one worker wrestles with a problem in the Domestic Relations Court, while another seeks a job for the head of a family. There are thousands to be visited in the institutions. The patients that come to the Lutheran Hospital Clinic must be met and interviewed. Reports must be written, letters answered, interviews held with individuals who have deep and vital needs. When Sunday comes services must be held, the cause presented to congregations, and emergency calls made.

Do you wonder, in the face of all this variety, that the compilation of an Annual Report seems to present the greatest problem of all? It is easy to report to you that in 1927 there were 4752 visits made on hospital patients, but to describe what was done for each patient, or to tell their stories, would be a task indeed.

As we render the account of our stewardship for 1927 we must ask that you read between and behind the lines if you would form a picture of the work accomplished in human lives. Even then only the heavenly Father can know what prison doors have been opened for the souls of men and women, what encouragement and hope for the future have been instilled, what coldness and hardness of heart have been thawed out by loving service, what comfort and what power have been transmitted from the Saviour through our workers to needy and sin-laden souls.

In pursuance of their program more than 5000 visits were made to persons in 48 institutions, some of whom were visited weekly, others one or more times a month, and yet others on call. In many instances persons thus visited were later followed into their homes.

Of immigrants arriving in New York the names of 551 were sent to pastors of Lutheran churches to be given pastoral oversight. Names of 150 unchurched Lutherans found in hospitals were also sent to nearby pastors.

About 200 families, averaging three children in each, were served with food, clothing, rent, fuel, or other forms of temporary or permanent care.

348 homeless men and women were helped, and 275 jobless and homeless men clothed or fed and sheltered.

At a vacation home some 421 children were given a two-weeks' vacation each.

A social service worker at the Lutheran Hospital works alongside the doctor, relieving the minds of patients of worry over home conditions, providing for the convalescent care of patients who need it, etc.

All this work is done at an expense of only $20,000, which is raised by voluntary contributions and the guarantee of $100 a year for five years by some 30 guarantors.

ENLARGING THE HYMN REPERTOIRE.

A plan to improve the congregational singing in our churches has been formulated in connection with the National Music Week May 6-12. This plan is based upon a study of congregations which have the singing habit, but which sing better at some times than at others. An analysis of such a congregation indicates that when the hymn is a familiar one the people sing heartily; when the hymn is unfamiliar they do not. This experience has led the National Music Week Committee to formulate a plan which is described in a pamphlet entitled "Enlarging the Hymn Repertoire," and to be obtained without charge from the committee at its headquarters, 45 West 45th Street, New York City. This pamphlet gives suggestions for an organized effort to have the congre-

gations become better acquainted with some of the unfamiliar but beautiful hymns in their respective hymnals.

This plan, briefly, is that the minister and choirmaster of a church shall select a certain number of unfamiliar but inspiring hymns from the hymnal, and shall devote especial attention to the singing of these during a period of weeks or months. This singing may either be at special meetings or as a part of the regular mid-week service. This singing may be supplemented with a narration by the pastor of interesting facts about the writing of the hymn, its religious significance, and its devout interpretation. A bibliography of annotative material on hymnology and hymn stories is given in the pamphlet "Enlarging the Hymn Repertoire."

A summing up of this preparatory effort may be made upon such occasions as National Music Week in the form of a special singing service at which the congregation will demonstrate that it has added these hymns to its repertoire.

An adaptation of this plan was carried out by the First Baptist Church of Los Angeles, California, with a campaign having the slogan, "Learn a Hymn a Month!" The campaign covered a period of ten months. The National Music Week Committee suggests, however, that a greater number of hymns be assigned to a month, possibly one each week.

A twofold benefit is seen as a result of this plan, if properly carried out. The congregational singing will improve for the reason that the people will be called upon less and less to sing unfamiliar hymns, particularly if the campaign is carried on through a term of years. The clergyman will benefit by being able to give out a wide variety of hymns in keeping with the texts of his sermons, and still without diminishing the fervor of his congregation in the praise service.

Another suggestion being made to the churches in connection with National Music Week is that American music be featured in the church services on May 6, the opening day of the observance. Not only American organ and choir compositions but native hymn tunes are recommended for such services. For the latter purpose the National Music Week Committee has prepared a leaflet, "Hymns Composed by Americans,"

Prize-winner at a Y. W. C. A. Baby Show in West China.—"Chinese Recorder."

which it distributes without charge. Another special publication issued by the committee is "A Message of May," a children's service for Sunday schools.

THE MARKET FOR RELIGIOUS BOOKS.

W. H. Murray.

Every religious book publisher is an agency for the removal of religious illiteracy. His authors write and he makes their books for that purpose. But not much religious ignorance gets cured while those books remain stored in warehouses.

In puzzling his brain as to how to get his religious books into the hands and then into the minds of America's great armies of people otherwise educated but religiously speaking morons, sometimes it seems to the publisher as if the biggest stone wall in his path were the fact that the regular churches have not waked up to the possibilities of prosperity and growth for themselves in co-

operation with him,—not incidentally, but to the extent of putting the chief emphasis in church work on the reading and study of books on their religion.

The men and women of substance who form the backbone of the average parish organization have sat by and in their own lifetimes seen one new cult after another rise and spread and prosper. None of them had inherited any members, had any income from endowment, none had a building of its own in which to hold meetings. These parish managers saw this miracle performed before their eyes by means of the persistent and lavish distribution and consumption of the printed page. Whoever dropped into one of their meetings carried home with him not a slim pamphlet, but a real book containing an extended exposition of all the ins and outs of the new cult. The leader didn't have to do it all: almost any member could answer questions and explain the explanations to a newcomer. And when he became a member himself he became that kind of member, namely, one prepared to buy and read books on his new religion, industriously loan them to his acquaintances, and buy more when his supply gave out.

Passing over the strangeness that the regular churches did not find out first this successful way to prosper and grow, what is to hinder them now, since the new cults have no copyright on the idea, from adopting and pushing it on a colossal scale? The campaign would need to begin inside the parishes, for they contain hordes of religious illiterates, as the phrase is used here. Indeed, if a poll were taken of ten thousand "leading members" supplied by one thousand parishes, who could set the percentage low enough of those qualified to say, "Yes, I have bought and read one book upon our Christian religion carefully during the past year"?

This movement to make new religious book readers by the million would have to proceed on this basis, therefore, that the majority of the clients sought would not think of buying a religious book in the beginning to find out what it contained. This would mean a big expansion program for the Church Library idea. The chief aim thus far of those who are urging the resuscitation of the Church Library has been to make it a library on methods of church work and religious instruction. Those objects would be retained, but the emphasis would now be on understandable, readable and interesting expositions of the nature and place of religion in the life of the individual and of the social body. The idea would be to have the full strength of the church as an organized group get persistently behind an educational program whose object was to convert the whole parish into readers with a good reflective digestion for books containing a high percentage content of spiritual nutrition.

Not only do parishioners keep on living on crusts, ignoring the abundance within handy reach, but ministers read all too few books themselves. Books cost, and they cannot begin to collect a good working library in half a lifetime. The student minister has his college and then his seminary library to draw on. But when he gets out in the field he has to depend on his own few books. Yet unless he forms the student habit that first year or two out of the seminary he will never become a first-rate minister. Again and again a minister decides that at last he can find a place in the month's expenses for two or three books that he has been coveting for some time, only to have unforeseen calls snatch them away from him.

My solution for this book problem of the minister would be to have the parish insert an item of fifty dollars in its parish budget each year, and exact from the minister an air-tight pledge that he would spend every cent of it for religious books. Parishes that could afford it could make the sum larger. Then it would be perfectly fair for the parish to turn round and say to the minister "Put one dollar's worth of fresh reading into every sermon."

I would like to have the National Association of Book Publishers and American Booksellers Association combine in the setting up and operating continuously for at least a year of a Press Bureau charged with the task of persuading as many parishes as possible to begin the practice of making this fifty dollars for new religious books for the minister one item of the Parish budget.

Twenty thousand parishes on the roll would mean one million dollars' worth of religious book business annually. Make it one hundred thousand parishes, and the total would be five millions.

Will some one second the motion?

ROME AND THE JEWS.

Rev. S. B. Rohold, Haifa, Palestine.

(In an article describing his journey from Palestine to the conferences on the Jewish problem held at Budapest and Warsaw, Mr. Rohold had this interesting experience on the steamer bearing him home again.)

One of the most interesting and busiest men on that steamer was Father Bernard of the Society of Jesus, a man of about 50 years of age, scholarly, alert, and, we may say, a pious man. We found him very, very busy among the Jews. Being a gifted man, he speaks French, German, English, and reads Hebrew. We got well acquainted with him, and learned of the new attitude of Rome and of the concerted efforts being made for winning Jewish people for the Roman church.

When we came to Palestine in 1919 there was a strong anti-Jewish propaganda directed from the patriarchate, and there was always a controversy between the Jewish people and the Latin patriarch regarding the utterances in relation to a Jewish Palestine. But a few years ago all this was changed. Herein lies the power of Rome. However the Roman church may be divided internally into so many orders and sects, they are all united under the pope, and when the pope issues an order they carry it through. The order came from Rome, and all visible anti-Jewish propaganda stopped, and a propaganda was started in an effort to reach the Jew. A Roman Catholic Guild of Israel has been started, and the Church Unity Octave began in the year 1927 in Rome by a Triduo of sermons in relation to winning the Jew for Rome. Benediction each evening was given by a cardinal. It was in preparation for the anniversary of the miraculous conversion to Roman Catholicism of the Jew Mary Alphonse Ratisbonne, Father Bernard told me, that on the day dedicated by the Church Unity Octave to prayer for the conversion of the Jews there was high mass for the return to the fold of God's Chosen People. A committee of the Sacerdotal Association of the Amici Israel, attended by evening and morning devotions, fasting and prayers, was formed to carry on that work with every possible effort.

Father Bernard has been appointed the "wandering evangelist," traveling to and from Palestine, trying to reach the Zionists, and he told me of his wonderful success. He gave me a book with the lives of 100 converts in America, and other literature. He also informed me of converts studying for the priesthood in Ratisbonne College in Jerusalem and in other places.

Father Bernard also told me of the many, many thousands of Jews who joined Rome in Austria, Galicia, Germany and Hungary, explaining to me with great joy that the church always had illustrious Jewish converts from the beginning to this day who held the highest positions within the church, and who had been of the greatest blessing to the church, but they had never had a mass movement like this. He said their difficulties in reaching the world with the message of their holy church will be solved through these Jewish converts. If a Jew is throughly converted to the mother church he brings with him such gifts and energy and devotion as cannot be found anywhere else. Therefore they would have their missionaries reaching to the uttermost parts of the earth. When he learned that I was a Jew, born in Palestine, and that I was a Presbyterian minister and a missionary to the Jews, I saw real tears in his eyes. I never saw such devotion as I saw in the person of Father Bernard.

Such are the efforts of Rome. It made me think, Is it possible for an order to be issued to the Protestant churches in all the world to cease all strife and to unite in an effort to win God's Chosen People? True, we have no pope with power to issue such an order, and we do not want a pope, but we have the living Christ and the order from him. May we not with all reverence say that some of the findings passed by the conferences at Budapest and Warsaw, expressing as they did humility and sorrow for past wrongs and neglects and pledging ourselves to a new effort, should have a far greater influence and power than the edict from Rome?

CHINA.

Missionaries of the Methodist Episcopal church desiring to live in China or in other foreign countries outside the protected foreign concessions and without the protection of the military service of the United States will be permitted to do so if the

wishes of the Board of Foreign Missions, as voiced by the executive committee, are approved by the state department. This, it was explained, could be done by permitting missionaries to waive their legal rights to such American protection when abroad.

Similar action has been taken by the American Board of Commissioners for Foreign Missions (Congregational), and the Foreign Missions Conference of North America is requesting other mission boards to consider taking the same step. If a sufficient number of mission agencies express themselves as so "disposed," they will make a united appeal to the state department.

This action by mission boards grows out of the situation that existed in China a year ago when missionaries were practically compelled to leave their stations on advice of American consuls.

The movement for church union in China is growing. The Church of Christ in China was organized last summer, when the Chinese Christians affiliated with the American Presbyterians and Congregationalists amalgamated. Now comes the report that a large congregation of Chinese Christians in Shantung province, affiliated with the English Baptists, has voted to join the new united church. The action of the Chinese Baptists was taken as a result of a conference at Shanghai which voted to enter the amalgamated body.

In addition to the Chinese Baptists attached to the English church, those affiliated with the American Northern Baptists also appointed delegates to meet for the purpose of considering the subject of amalgamation. It is also reported that the Canadian Methodists, who have extensive Chinese congregations in Szechwan province, likewise are considering joining the new church.

The new United Church of Christ in China now has approximately 150,000 Chinese members, constituting more than a third of the Protestant converts in China. The new body has more than a thousand Chinese Christian churches, scattered through sixteen provinces.

Welcoming Back Missionaries.

In a letter addressed to all the Presbyterian missionaries formerly at Nanking and sent to Rev. C. Stanley Smith as chairman, Wang Tso-cheo, secretary of the coöperation committee of the Nanking Presbyterian Church, writes:

"Dear Mr. Smith and Members of Nanking Station:

"In the 11th chapter of 2 Corinthians St. Paul did feel very proud and glorious when enumerating the sufferings and perils which he had experienced in preaching the gospel. It is known to all that the kingdom of God is built with the blood of the numerous martyrs in the past. Really to suffer and sacrifice for the sake of Jesus Christ, our Saviour, is glorious and happy. From this point of view, we, members of the coöperation committee, instead of consoling, would rather like to congratulate you for your sufferings and sacrifices here in this city on March 24. You have drunk the cup of our Lord. God and the world will never forget you. Cheer up, dear friends, and be with fortitude! Your work here is not a failure, but a success in the establishment of his kingdom in this new capital of the republic.

"Now let us express our greatest appreciation of your works! Let us express our true gratefulness for your help, both spiritually and materially! Let us express our sincere welcome of your earliest coming back to this city, for we have always been feeling a great loss since your departure! Let us report you something which, we believe, can give you more comfort and valor!

"The tragedy of March 24, as we know, was only done by a small group of misguided men. The people of Nanking are, from beginning to end, expressing good will to Christianity, and appreciating your works very much; so they always inquire about the time of your coming back, and still send their children to the Christian schools. The church of our Lord is still alive. Worship and Sunday services are still performed. The church members, except a few, are still of strong faith. The coöperation committee are still holding meetings, and we are still trying our best to carry on our works. With all these conditions we believe that Christianity shall have a bright future in this city.

"The Nationalist government is trying to give religious toleration. Many proclamations have been posted on the walls to declare the liberty of faith, and to enforce the protection of the Christian properties. But due to various difficulties, little effect has

Methodist girls at Vigan, Philippine Islands.

resulted. Recently it has been strictly ordered that all organizations which occupy the churches, schools, consulates, foreign residences, and shops, must move out within a short period. This time we believe the order must be effective. In the nearest future we hope you can come back and live and work here with security. We invite and welcome your coming back with sincerity, for we and the church need you very much. Let this letter be our formal invitation!

"Very sincerely yours,

(Signed) Wang Tso-cheo,

Secretary of the Coöperative Committee."

TROPHIES OF GRACE.

What Christ Means to a Girl of the Philippines.

It is indeed a blessing for one to be born and nursed with the gospel in his childhood, but such a case is rarely found here in our country, the Philippines, where Romanism has taken deep root for nearly four centuries. Hardly had I opened my eyes when my parents taught me to make the sign of the cross and to mumble Spanish and Latin prayers.

When I was four years old my parents placed me under the care of a relative, who sent me to school to learn the alphabet and to memorize prayers. Instead of finding a happy smiling teacher I found myself trembling before a cranky old schoolmaster, holding all the time a piece of thin leather or thin board, which he busily used in beating the palms of the so-called naughty children.

This hard discipline forced me to learn my lessons well and to commit to memory the whole prayer book at the age of six. I got two big callouses on my knees from kneeling every morning while attending the mass, with the schoolmaster on guard. I began to go to the confessional box at six, and did it successively for three years, but I did not understand what I was doing.

My people frequented the gambling dens, as most people in the Philippines do, and I spent many nights there myself, learning the cards as easily as if they were A, B, C. Then I went to church and did all the forms, but what were they in the sight of Christ? How could I know the truth? I did not know what a Bible was, and why should I care for it? To touch it would damn my soul to everlasting fire.

Years passed. You cannot imagine how I had gone astray. The preaching of the followers of Christ was just foolishness to me. I refused to listen to them. Alas! there was no peace in my soul, in spite of all the forms that I was going through. Then a realization dawned in my soul. It was

just a faint light, brought to me by my friend, the light-bearer of the Master.

I cannot explain how that new-born light came into my life. All that I can say is that there was something unseen that forced me to retrace my steps, and lo! I felt the need of the living Saviour, and not the dead wooden Christ on the cross which human hands had fashioned.

I took the final step and followed him, November 17, 1923. Those who did not understand me called me a fool. Yes, I was a fool, and I am even now a fool, but in Christ Jesus, who loved me and gave himself for me.—Ana G. Tajanlangit.

Cannibal—Rubber Sentry—Christian Evangelist.

Rev. F. A. Hart, Mompono, Congo.

An unwanted child, he was ill-used of all, and in a cruel school he learned to be shrewd and quick-witted. How should he—Ilangala—secure himself a living? That was his problem. The coming of the rubber-trader gave him his opportunity. He hired himself out to shepherd the strange white man's fowls. But he had more stripes than ha'pence. For every fowl which wandered away Ilangala received 20 stripes. Under this brutal treatment he became a brute.

He was a cannibal. His yearning for human flesh was insatiable. Great was his joy, when his master sent him out as a sentry, to murder and pillage the neighboring villages. Each slaughter meant provision for a cannibal feast, and as Ilangala filled himself with the flesh of his fellows he felt almost happy.

One day a powerful chief resisted the onslaught of the rubber gang. Ilangala boldly stepped forward and shot him through the heart. The fame of his bold daring reached his white master's ears, and Ilangala was promoted to a commandant's position. Thirty armed warriors were under his control, and ten of these were armed with deadly European fire-arms.

Soon the name of Ilangala was the most feared in the whole of the Mompono district. No brutality was too horrible for this lusty savage, who had himself been ill-used from childhood. At the news of Ilangala's approach villages were abandoned in panic by terror-stricken inhabitants. At one time he numbered thirty wives in his harem, all of whom he had gained by the simple expedient of murdering their husbands.

After several years of such murdering and pillage Ilangala was brought low by a loathsome disease. He was paying the penalty for his early excesses. In his weakness all his wives forsook him, and they who once had trembled at his word now laughed to see him in his weakness.

Bamenga, a Christian evangelist, visited him in his loneliness.

"Ilangala, where are your wives and where, where is your power? Behold the vanity of earthly wealth and pomp!"

The broken savage was touched by the message, and began to think of better things than those which had occupied him previously. But a temporary recovery brought back the old lust for power, and then—Ilangala was sick again. A foul ulcer prevented his walking without great pain. From the missionary he received treatment which resulted in a cure. He also heard and opened his heart to the message of life. After the usual period of testing he was baptized on 6th July 1913, taking the name of Paolo or Paul, and like his namesake he straightway preached the gospel.

For fourteen years Ilangala has proved a faithful servant of Jesus Christ. In villages where people once fled in terror at his approach, now little children run out to welcome him. He is probably the best known and most respected native in the Mompono district. From time to time he suffers greatly as the result of his early excesses, but as soon as he feels well enough he is busy again in the service of the gospel. When, in 1923, Mompono station was closed owing to shortage of missionaries, it was arranged that Ilangala—who was then sick,—should have a small weekly pension. On his recovery, however, he gave up the pension and secured work with a local white trader, who paid him exactly five times as much as he had earned as an evangelist. On the return of the missionaries to Mompono, Ilangala came to them and showed his wage book.

"Well," said the missionary, "and what do you want to do now?"

"White man, I want to come back!"

"But, think, Ilangala, we only pay evangelists one-fifth of what you are now earning!"

"Never mind, white man, I want to come

back,"—and he tore up his wage book and came.

In 1926 Benkono, the wife of Ilangala's old age and faithful companion of his evangelistic tours, died. The missionary went along to see the old preacher in his sorrow. No native mourners howling in mocking grief! No demented heathen husband rolling in the dust! Just the old evangelist quietly sitting with a young Christian keeping watch over the corpse. Tears rolled down his cheeks as the corpse was wrapped in preparation for the funeral, but no sound came from the stricken husband.

The next day (Sunday) a white-wrapped coffin lay on the Communion Table in the chapel. It contained the mortal remains of Ilangala's wife. Looking round for the old evangelist I saw he was in his usual place serving as pew steward, quietly showing strangers to their seats. His quiet, controlled grief was an object lesson to the heathen natives around, who are accustomed to frenzied wailing and noisy, fantastic exhibitions of grief at every funeral. At the close of the morning service Benkono was laid to rest.

Ilangala—or Paolo, as he prefers to be called,—is still a faithful servant of Jesus Christ. Fearlessly he warns all who listen to him of righteousness and judgment to come. As I listen to this erstwhile cannibal's testimony I make my own that ringing testimony of St. Paul, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth."—"Regions Beyond."

CURRENT THOUGHT.

At the moment the churches are mainly devotional societies. Where the trumpet is expected the flute will not suffice.—H. R. L. Sheppard.

What concerns and profoundly impresses me is that in a world where death is universal a belief in life after death is almost, if not quite, universal also. That fact, whatever its explanation, is one of profound significance.

Indeed, I shall go further and shall say that faith in immortality is even more astonishing than the fact of immortality.—Wm. E. Barton.

The two foci of Christianity are the incarnation and the atonement, and the ideas which they convey are closely interrelated. Whatever you think of the one is bound to react on your thought of the other. Behind all views of the atonement are views of the person of Christ. If to you Christ is the eternal Son of God you will not find it hard to conceive of something being done at the cross which is an objective ground of forgiveness. If you believe that Jesus is only a revelation of God, only has the value of God, then anything of this kind is incredible. —"Expository Times."

If I were sitting reading on a pier and a man bade his son jump into the water, that act out of all relationship to me would never prove to me that the man loved me; but if I were sinking in the water and he bade his son to take all the risk of saving me, then I might be certain I meant much to him. So the mere fact that Jesus died carries no assurance that God loves me. That death may have no relationship to me; it may be just a spectacle unrelated to my need. But if God sent his Son to die for me, sent him into the deep waters to save me, then I have the assurance that he loves me. The glory of the cross in the New Testament is that Christ died in our stead and room. He loved me, and gave himself for me.—Dr. George H. Morrison.

The World's Youth to the Jew.

Rev. E. Marshall McFadden,
Pittsburgh, Pa.

Ye Children of the Restless Feet,
Too long to you have we a deaf ear turned,
Too long your plea for redress spurned;
Now, when you come and friendship ask,
Not as a favor, but a right,
You shall not ask in vain!

Humbly we followers of the Christ
Confess that often in his name
Has wrong been done
To those who are like him of Abra'm's race;
But as we of his spirit
Get a fuller mete, and
Like him say, "Father, forgive!"
We ask you share with us
"In the fulfilment of our common task"!

Copying Christ.

Will H. Houghton.

We have passed through a decade or two of preaching the ethics of Jesus. We have been told, and are being told, it is a great mistake to exalt the death of Jesus: what the world needs is to copy the life of Christ.

Will all the good people who copy the life of Christ please stand? We would like to look at you.

Have you read the life of Jesus? You have read he went about doing good. You think of the expression "doing good" as meaning the bestowing of little kindnesses as he went along. No doubt the Christ went out of the way to perform little thoughtful deeds, but they are not written in the story. According to the record given in Matthew, Mark, Luke and John, his good deeds were MIRACLES.

He never gave money to a blind man,—he gave him new eyes.

He never dropped a dollar in the box to help pay the funeral expenses of a widow's son,—he gave life to the corpse.

He never hurried out at night to get the doctor for a sick neighbor,—he was the doctor.

If you know anyone doing good on this plan, send me his address: I'll walk a hundred miles to see him.

There are some who imagine they are copying Christ, and loving their neighbor as themselves, when they give away their cast-off garments, and out of their abundance give to the poor. Away with such nonsense! Let's face facts! Jesus Christ practised the ethics of the Sermon on the Mount, but you don't. Give up everything you have, and you are still far short of that life.

It is fair to assume Jesus knew something of the meaning of his own life. Would it not be proper to stress the things he emphasized? He magnified his death. Have you noticed what a large part of the story of the Gospels is given to his death and to the events leading up to it?

Jesus didn't say he came to bring an example of life. He said he came to bring life itself.

Listen to the testimony of Jesus concerning himself:

"Even as the Son of man came not to be ministered unto but to minister, and to GIVE HIS LIFE a ransom for many";

"I LAY DOWN MY LIFE for the sheep . . . . I lay down my life that I may take it again."

"Hereby perceive we the love of God, because HE LAID DOWN HIS LIFE for us," John says in his first letter.

To a world dead in sin he came to bring life through his death. Any message that stops short of that is not a gospel message though it speaks in honeyed words and polished tones of the matchless life of Christ.

Some men once asked Jesus: "What shall we do that we might work the works of God?"

Jesus answered and said unto them: "This is the work of God, that ye believe on him whom he hath sent."

Believe in a crucified Christ! Preach a crucified Christ! Let the world treat your message as it will, be assured God will take care of the testimony, and you will not be ashamed in the day when every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.—"Tabernacle Tidings."

COMING CONVENTIONS.

The International Missionary Union will hold its 45th annual meeting at Clifton Springs, New York, May 30 to June 3 next.

The membership of the Union is comprised of seventeen hundred foreign missionaries, serving in all the mission fields of the world and representing all the foreign boards of Canada and the United States.

As entertainment is provided, it will be necessary for those planning to attend to register with the secretary, Rev. H. F. Laflamme, 71 West 23rd Street, New York City, and apply for programs and full information.

The tenth biennial convention of the Young Women's Christian Association of the United States of America will be held in Sacramento, Cal., April 14-20. The attendance of 2000 delegates will represent a national membership of 600,000 girls, with the decisions and arguments having a vital bearing on the welfare and program of organizations in more than forty foreign countries. No convention of the year will interest more women and girls than this.

The World's Woman's Christian Temperance Union will meet this year at Lausanne in Switzerland, July 25 to August 2.

It is expected that many of the delegates will remain on the continent to attend the International Congress against Alcoholism, meeting in Antwerp, Belgium, August 20-25.

Marriage and Related Problems.

There is no question but that the whole range of sex relations is in a state of transition today. Changing attitudes and convictions obtain in regard to unmarried persons as well as the married.

What can be more beautiful than a traditional marriage entered into with the sanctions of the Christian church? The ritual read by the minister, the hymns, the solemnity yet joy of the surroundings, all combine to lift the civil contract and the physical plans on to a high spiritual plane. Back of the religious ceremony that seals the pact is the sacramental idea of the marriage union. Marriage came out of Eden. Christians believe it to be an ordinance of God, a basic arrangement in the order of nature, the crowning condition in the relation of the sexes, a symbol of the mystical union of Christ and the church.

That ideal of "holy matrimony" is often attained. But unhappily the ideal condition gets shattered in increasing numbers of cases, and often the ideal simply does not exist. There have always been breaches and irregularities inside and outside the married state, but of late years other views regarding sex relations have been developed and promoted in outspoken ways so that they have become a serious challenge to sacramental marriage.

These views are forged out of the facts of actual experience. Divorce is increasing at an alarming rate. Sex laxity is unblushingly prevalent, with wide open views as to the propriety of sex relations. Numberless men and women are caught in tragedies based on sex relations. A single standard seems to be developing among certain classes —of laxity.

Two recent books deal with this subject. One, "I Pronounce Them,"* by Rev. G. A. Studdert Kennedy, is a story which dramatically personifies different problems the author has met in his ministry. He is one of the most spiritual and wide-awake men in the Anglican church. The characters in his book are real flesh and blood, and their experiences are dealt with from the Anglican viewpoints of marriage and divorce. Most tragic problems are there, and they simply are not adequately solved. Are all marriages made in heaven? Are children always the gift of God?

The other volume is Judge Ben B. Lindsey's "The Companionate Marriage!"* Judge Lindsey deals with facts that have come under his observation in his work in the Domestic Relations court of Denver. Before him are bared the worst tragedies of married life, and of sex relations outside the marriage contract both of married persons and unmarried. It is most depressing to read the numerous cases he cites by way of illustration. He moves in a world that most of us know nothing about. Can society—rich and poor, but mostly the well-to-do,—in cities other than Denver be shot through with similar unpleasant facts? Can similar conditions exist among the people of this country at large? Judge Lindsey thinks they do, and that changing convictions in sex matters are gathering momentum and calling loudly for a sane solution.

The judge flouts the sacramental view of marriage as superstitious, and scorns religious inhibitions as such. His problem is how to avoid abuse, how to provide a plan for a frank and legal basis of marriage adapted to modern conditions. His solution is the companionate marriage. But can one who discards the sacramental view find a real solution?

It is only wise and fair to see what Judge Lindsey means by this term. The name is said to have been first used by a professor of Barnard College. Judge Lindsey's definition is:

Companionate marriage is legal marriage after medical examination, with legalized birth control, and with the right to divorce by mutual consent for childless couples, usually without payment of alimony. When children come the companionate marriage becomes a family marriage.

In this brief article we cannot follow him through his weighty facts and arguments and answers to objections. He contends that many marriages of well-to-do and educated people are today in fact companionate to a degree.

Most criticisms of the companionate marriage are from the religious viewpoint, and so are beside the point. The issue is be-

*I Pronounce Them, by G. A. Studdert Kennedy. Doubleday, Doran and Co., New York. 313 pages. $2.

*The Companionate Marriage, by Ben B. Lindsey and Wainwright Evans. Boni and Liveright, New York. 396 pages. $3.

tween the natural and the religious views of marriage. Will existing laws in church and state hold their own, or will modifications be unavoidable to legalize Judge Lindsey's contentions based on facts? Comparing present conditions with even the past century is it possible to say where so called freedom and emancipation will reach a limit in practice and in legislation?

Traditional convictions will not be swept away. Something higher than naturalism will always be demanded. Of course Judge Lindsey considers his views higher in morality than prevailing traditions. He believes in civil marriage. His whole aim is to make it workable and to remove unjust existing stigmas. Perhaps reform and uplift should begin with the people, although the institution of marriage is hopelessly confused as between the different religious views and the different laws of the various states.

There is one aspect of the problem we have never seen discussed. We would like to ask, Will any one say that what passes today for "marriage" in many cases is what our Lord meant by marriage? Had he in view the civil contract of today, often perpetrated under the most reckless and unholy conditions? If not, why try to attach sacramental values to what is not a sacramental marriage? The remedy is to prevent such unions, with the irregularities and tragedies they later entail. The sanctity and the permanent character of marriage must be maintained.

The Fire of Jesus Christ.

Prof. James Moffatt, D. D.,
Union Theological Seminary, New York.

I am come to send fire on the earth; and what will I, if it be already kindled? Luke 12. 49.

The ancient Greeks traced back their civilization to Prometheus. According to the old legend it was Prometheus who had compassion for the poverty-stricken race of men and who stole a spark of fire from the hearth in heaven to bestow upon mortals what the jealous gods had hitherto withheld.

As the story runs, Prometheus had to suffer for his generosity, but he was repaid by the gratitude and the reverence of men.

Christianity is a fire kindled long ago by Jesus Christ. "I am come," he said, "to send fire on the earth: and what will I, what would I not give to have it already kindled!"

It was by the cross that the fire was kindled. It was lit by the death of our Lord in sacrifice. No doubt, when Jesus was on earth he did inspire enthusiasm by his words and deeds. Many men and women caught fire from his love to them. But he knew that the real flame would not be kindled until he had sacrificed himself in order to achieve and realize the redeeming purpose of God.

He had to suffer in order to bring the divine fire to mankind: not to suffer under the jealous wrath of heaven, like the old Greek, but to suffer that he might realize the divine grace and power.

Now and again the burning intensity of his fire broke out. He anticipated his death. Sometimes he yearned to have the thing done and the fire kindled. The words of our text are one expression of this intense passion to have the fire of God finally kindled. These words breathe a desire to light the flame of love divine, even at the cost of his own life,—anything to see that burning in the hearts and lives of men!

That is what kindles the human heart, the holy love of God in Jesus Christ and the divine self-sacrifice for our sins which Christ proved upon the cross. That is what makes a hymn like "When I Survey the Wondrous Cross" one of the greatest expressions of Christian faith. Whenever you have a doctrine of the atonement it must sustain wonder.

There are two reasons why we have shipwrecked theory after theory of Christ's death. One is that theories have been elaborated, logical, theological, which have not led to obedience and service. Other theories have been elaborated which may have led to obedience of a sort, but have never moved the hearts of people to wonder. Because of these two defects the great heart of the Christian church has left aside doctrine after doctrine of the atonement. There must be the sense of wonder at the intensity and the warmth of God's love.

Ever since the crucifixion and the resurrection this fire has been burning in the world.

No doubt, our Lord was not the only one in his age who sought to set the world on fire. There were reckless firebrands in his own country. There were men, even among his own disciples, who would have called down fire from heaven to punish a churlish Samaritan village. There were various men in the Jewish religion, men of a hot temper, some of them who afterwards became his own disciples, men who would have used fire and sword to bring in the kingdom of God. Some of them would have stirred up the passions of men until they had the Jewish state burned down from their hate. It is not difficult to start a fire. Human passions kindle quickly. But the fire may not last long, and if it does it may do great harm, more harm than good.

All sorts of people can set their little world on fire, but the fire Jesus set was divine and lasting. It did not burn out with the fabric of Jewish patriotism. Other fires start up and burn for a time. Interests and enthusiasms may last for an age or two, but circumstances change, and their scope, even when it is semi-Christian, may be racial or national. But the fire that Jesus came to kindle has never died out of the world, even amid the ashes of human neglect and the drift of civilizations.

Ever since the resurrection there has not been a Sunday that men and women have not met to do homage to the Lord Christ. There is not a kingdom that existed in the days of Jesus that has lasted so long. The fire he came to kindle is burning today in the hearts of men and women who feel the flame of secret devotion to the Lord, who has done so much for them: and they glow, for they are touched by his spirit.

It is burning, yes, but this divine fire is burning so slowly, so fitfully! More than nineteen centuries have passed since Jesus Christ gave his life to kindle it, and how small, comparatively speaking, is the range of the Christian faith! In some cases it is being openly attacked, men are trying to stamp it out. Even when it is professed in our so-called Christian land, how cold and hard are the materials upon which God has to work!

It is scarcely possible for us, now and

Dr. James Moffatt of New York.

then, as we look out upon the situation and prospect of our religion, to avoid a feeling of depression. We see many fires burning, strange fires some of them, and our own seems to have a struggle in many places to keep alive at all.

Carlyle said once to an English prelate: "Bishop, have you a creed?"

"Yes," was the reply, "and the older I grow the firmer that creed becomes beneath my feet. There is only one thing that staggers me, the slow progress that creed seems to make in the world."

"Oh," said Carlyle, "but with such a creed you can afford to wait!"

That is true. Those of us who hold the Christian faith need not indulge in any hectic impatience. But then, friends, it is not everyone who has the right to that consolation. Only those are justified in exercising a long hope and patience for Christianity who are doing their best here and now to promote it.

We have no business to fold our arms comfortably and to clasp our hands amiably as if we could wait because our creed assures us of God's far-off divine event in the divine climax of the earth's story.

Jesus kindled a fire which no darkness can quench, but he relies upon us to transmit his spirit of devotion, and it is only as we are unsparing in our personal efforts for that cause that we have any moral right to cherish a reasonable hope of its success.

We have a creed, a great creed,—"I be-

lieve in God the Father almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord." But then our creed is much more than enlightenment. It is, or ought to be, an inspiration. It is that or nothing for us. When we repeat our creed we come under a moral obligation.

"Arise, shine, for thy light is come!" said the prophet. Our creed should bring us to our feet. "Arise, shine, for thy light is come!". It is not light that we manufacture, but light that is revealed to us.

The Christian church may be like an individual, free from superstition and fanaticism, comparatively enlightened, but spiritless and indifferent. It may be out of touch with the pulsing interests of the generation and day in which God has set it. It may have little fire or energy, in spite of all its breadth of view.

The church may today pride itself that it no longer burns witches or innocents. It may have light, but will it have heat and fire? It will not, unless it has kept in touch with the central passion of Jesus Christ for men with the redeeming purpose and power of God. Unless it is preaching Christ,—not preaching about Christ, but preaching Christ; unless it is saying from its heart, "Jesus is Lord," and trying to give out all that that means; unless it is in touch with Christ's spirit of consecration, then no progress in doctrine or organization, and no increase in membership, will count for much in the eyes of God.

"Let this mind be in you which was also in Jesus Christ!" St. Paul repeatedly says to his converts. That is the fire of Christ, the spirit of Christ, that brings into our life the power of God and the convictions of Jesus Christ about life.

You say: "How is a thought born?" There is nothing so kindling as a great thought. It was Gray, the most sedate of English poets, who wrote about "thoughts that breathe and words that burn." The thoughts and words of Christ burn and breathe.

What inspired our Lord to lay down his life for men was his overwhelming faith in the Father's love and in the eternal worth and value of the human soul. He willed to surrender his life for our sakes. There was no other way, and there is no atonement in worship or devotion that will ever avail unless it is accompanied by the spirit of personal self-surrender which the cross inspires, the spirit that moves us to believe in men, to sacrifice ourselves for those whom God has brought within the reach of our influence.

That is the faith that overcomes the world, a faith on fire not with sectarian propaganda, not with any blaze of proselytism or sensualism, but on fire with that quiet, steady intensity that is kindled by our personal devotion to the great Lord who is behind us.

There is in this conference an effort to keep this divine fire burning, and to seek how we can spread it in other lives. That is the reason for the existence of the Christian church and for all such religious gatherings, to live by faith in the Son of God who has loved us and given himself for us.

In dealing with our varying responsibilities and relationships, to judge them as Christ would judge them, we cannot hope to keep heart and will fresh for one another unless we are judging men steadily in the light of him who died for them and for us. We must measure our aims and attainments by the cross of Jesus, and refuse to accept any view of human nature or of any problem that is not in line with that of Jesus Christ.

Now, what hinders this is not positive error. A great Frenchman in the 18th century said that it is not error that opposes the preference of truth, it is indolence, obstinacy, the spirit of routine, everything that favors inaction.

Our Motive.

Jesus Christ said: "I am come to send fire on earth." Christ has come, and he has not come for nothing. He has not lost faith in the great objects of his mission, to make us sons and daughters of the Father, and to bring in his kingdom in this world in a life that expresses service and unselfishness.

It is for us to come under and to keep under the spell and the power and the fire of his might.

There are often special reasons that attach us to the Christian church, such as old associations, cherished traditions, which have a vitality of their own not to be despised, which will not be quenched even by the drudgery of church work. But the pure

motive that ought to be supreme in all our loyalty is sympathy with the ends of our Lord.

The deeper and more intelligent that sympathy is, the better we shall be able to bring to Christ that composed zeal which some one attributed once to John Wesley, that composed zeal that is not hectic, not spasmodic, but steady, because the fuel that catches fire from God is laid by hard thought and patient service. Otherwise, all Christian enthusiasm is apt to flicker out.

The same applies to our personal experience. In one of the great scenes of the "Pilgrim's Progress" Bunyan tells how Christian was taken on the heights of the neighborhood and shown a fire burning against the wall, and one standing by it always casting much water upon it to quench it, yet did the fire burn higher and hotter. Christian asked the meaning of this, and was told that the fire represents the work of grace. Then he was taken and shown at the back of the wall a man with a vessel of oil in his hand, of which he continually cast, but secretly, into the fire. And that is an interpretation of Christ, who with the oil of his grace maintains the work he began in the heart of man.

There are times when we are all tempted to say that there is nothing in the world or in our lives but the things of apathy, selfishness and so on, that threaten to quench the great fire of our religion. In the worries and hardships of life we are sometimes acutely sensible of how much there is that throws cold water upon our faith and our enthusiasm. But the fire is not left to itself. Many waters cannot quench that fire.

What Christ kindled is not left to itself. It is a care to himself, and there is always one who is behind the wall constantly and secretly, in ways often unknown to ourselves at the moment, maintaining the warmth of our devotion to him.

We need not be afraid of that. What we do need to be afraid of is losing touch with our Lord.

There are some people who in speaking about their personal religion are extremely concerned. There may be some here who feel that the glow of their personal faith and the fire that they once had in their hearts to the Lord is much less than it was. People wonder sometimes if, with the physical handicaps of life, the troubles that they have got to meet in the immediate future, there is any use keeping up the fire. They consult you, and sometimes you get the impression from them,—as you often do from people who write about Christianity in our newspapers,—you get the impression that Christianity is a little group of people on a moor, carefully kneeling around a little spark of fire, sheltering it from the high winds lest it be blown out.

Men and women, is that our Christianity? God forbid! We have a far deeper faith than that. Our personal religion is not some little contrivance of our own, for which we are responsible. It is a fire lit by the Lord Jesus Christ. Although you may see first and foremost what is throwing water upon it, the discouragements, the difficulties, remember there is one behind the wall, there is the unseen Lord who lit that fire, and who will not let it go out!

What you have to do is to maintain contact with Christ by prayer, by thoughtfulness, by attendance at the sacraments, by the hearing of the Word and the reading of the Word. If you do that, he who is behind the wall will constantly, but secretly, do for you what he has done for his people through all the ages, keep that fire burning. "The smoking flax he will not quench."

That is our position tonight. The fire has been kindled by the great Lord in our lives, and our lives are good material for that fire to catch and to keep.

Let us remind ourselves that as we leave this conference and go back to our difficulties, away from the enthusiasm of great meetings, behind the wall there is the one who casts oil upon the fire and sustains constantly, but secretly, your faith and your hope and your love, so that, please God, if you meet here next year he will have another chapter of evidence to assure you that God is real and that religion is not a dream!

What can be more unreasonable or unaccountable than to fall out with another man because he thinks not as I do, or receives not my sentiments: as I also do not receive his?—Howe.

A robin redbreast in a cage
Puts all heaven in a rage.
—William Blake.

The Essential Fact of Christianity—The Resurrection of Jesus Christ.

Rev. John McDowell, D. D.,
Secretary Presbyterian Board of National Missions.

Christianity is history as well as theology and ethics. As history it rests on historic facts, such as the birth, the life, the work, the death, the burial, the resurrection, and the ascension of Jesus Christ.

While all of these facts are important and related to one another in the Gospels, it is upon the resurrection of Christ that Christianity bases all of its truths and rests all of its claims. Accordingly, we affirm that the resurrection of Jesus Christ is the essential fact of Christianity, and in support of this affirmation we submit:

FIRST, The teaching of Christ in the Gospels.

(1) Twice he offered his resurrection as proof of his claim of Messiahship.

(a) "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this Temple, and in three days I will raise it up. . . . . But he spake of the temple of his body," John 2. 18, 19, 21.

(b) "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, ... There shall no sign be given to it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," Matthew 12. 38-40.

(2) He never spoke of his death apart from his resurrection. Jesus never thought of his death as the end of his career: it was only an episode, and an episode opening up the way for the larger part he was to play as the spiritual leader of men in the kingdom of God. When he spoke to the disciples of his approaching death he gave them at the same time the assurance that he would rise again.

(a) "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day," Matthew 16. 21.

(b) "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again," Matthew 20. 17-19. See also Mark 8. 31; 9. 31; 10. 34; Luke 9. 22; 17. 33.

In this assurance Christ gave to his disciples, that death would not be the end of his career, more was involved than his mere faith that death could not interrupt the life he lived with his Father in heaven. He knew himself to have been chosen and equipped by God to be the leader in the new order which was to be ushered in, and he believed that after his death he would still be present with his disciples to guide the progress and destinies of the kingdom of God. His resurrection meant more than personal immortality. It meant such continued activity for the kingdom as is indicated in the command and promise recorded in Matthew 28. 18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world!"

SECOND, The teachings of the apostles in the Book of Acts.

(1) Witnessing to the resurrection of Christ was the primary requisite for apostleship. "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection," Acts 1. 22.

(2) The resurrection of Christ was the primary subject of apostolic teaching.

(a) "This Jesus hath God raised up, whereof we all are witnesses," Acts 2. 32.

(b) "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all," Acts 4. 33.

(c) "And we are witnesses of all things

which he did both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly to us who did eat and drink with him after he rose from the dead," Acts 10. 39-41.

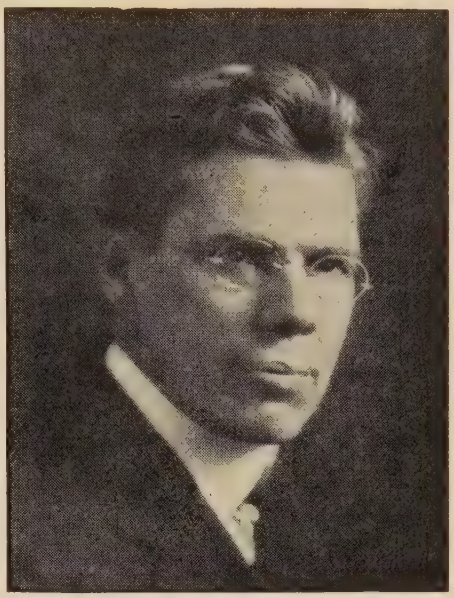
(d) "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead, and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people," Acts 13. 29-31.

He showed himself alive after his passion by many infallible proofs. "The captain of the temple came upon them, being grieved that they taught the people and preached through Jesus the resurrection from the dead," Acts 4. 1, 2.

THIRD, The teaching of the apostle Paul.

In Romans 1. 4 he says Christ was declared to be the Son of God with power by the resurrection from the dead. In Philippians 3. 10 he prays, "That I may know him, and the power of his resurrection." In 1 Corinthians 15. 1-20 he stakes all the truths and promises of Christianity on the resurrection of Christ. "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not."

It is evident, then, from the teachings of the New Testament that the resurrection of Christ is the essential fact of Christianity. "The primary testimony of the apostles to Jesus," says Denney, "was their testimony to his resurrection. Except as risen and exalted they never preached Jesus at all. It was his resurrection and exaltation that made him Lord and Christ, and gave him his place in their faith and life. Nothing that Jesus said or did, apart from the resurrection, can justify or sustain the religious life we see in the New Testament. Those who reject the apostolic testimony at this point may indeed have a great appreciation for the memory of Jesus; they may reverence the figure preserved for us by the evangelists as the ideal of humanity, the supreme attainment of the race in the field of character; but they can have no relation to



Dr. John McDowell of New York.

Jesus resembling that in which New Testament Christians lived and moved and had their being."

The New Testament makes it clear beyond the shadow of a doubt that the Christ in whom the apostles believed, the Christ who created Christianity and sustained it, the Christ who was the subject of their faith and the object of their love, was the risen Christ, the Lord of glory. Mark you, it was not Jesus the carpenter of Nazareth, it was not even Jesus the teacher in Galilee or the healer in Judea, it was not even the Christ crucified, it was the risen, living Christ, the Christ who said, "All power is given unto me in heaven and on earth, and lo, I am with you alway," who transformed and inspired the apostles.

We heartily agree with Dr. James H. Snowden when he says that "the resurrection of Christ is the rock on which rests the central column that sustains the structure of historic Christianity. Remove this foundation, and the great fabric would fall into ruin."

Unbelievers, as well as believers, recognize that the resurrection of Christ is the essential fact of Christianity. Mecan in his essay on the resurrection in the "Hibbert Journal" says: "If the resurrection really took place, then Christianity must be ad-

mitted to be what it claims to be, a direct revelation from God. Nay, the resurrection is not merely a voucher for revelation, it may be said to be in itself a revelation." Strauss declared in his "Life of Jesus" that "the historical importance of the resurrection is such that without a belief in it a Christian community would hardly have come together."

Thus we see that believers and unbelievers agree that the resurrection of Christ is the essential fact of Christianity. No fact in human history equals it or excels it in its vital importance to Christian faith and Christian life. No fact carries so much in it that affects the character and destiny of the human race. New Testament Christianity stands or falls with it. "If Christ be not risen," then his character is a wreck, his teaching is a wreck, and his work is a wreck: a wreck from which it is impossible to save anything worth advocating, worth having or worth keeping. There may be religion without the resurrection, but it is not and it cannot be the religion of the New Testament.

Mark you, we are dealing with the historic fact of the resurrection and accepting it as the fundamental fact upon which the life and power of New Testament Christianity rests! The tendency of our day is to distinguish the Easter faith and the Easter message from the Easter fact. The records of the New Testament show clearly that they were not unrelated in the apostolic days. To say that the Easter faith produced the Easter message apart from the Easter fact is to reverse the teaching of the New Testament. To insist that Jesus merely rose again in the souls of his disciples and that they alone gave birth to the stories of the empty grave and appearances of the Lord to his own is to deny the testimony of the apostles and to rob apostolic Christianity of its acknowledged dynamic. We insist that the resurrection of Christ as a fact saturates and permeates the entire New Testament. The risen Christ created the Christian church, the Christian sabbath, the New Testament. The resurrection of Christ is the most prominent, the most distinctly emphasized fact in the New Testament. The writers of the New Testament are unanimous in setting it forth as the one fact which gives Christians the right to be and to be believed. "Remove the resurrection from primitive Christian theology and its speech, and they would cease to be coherent or intelligible," says Principal Fairbairn. There may be a New Testament without the resurrection as a historical fact in it, but it is not the New Testament of the apostolic church.

FOURTH, Why the resurrection of Jesus Christ is the essential fact of Christianity.

(1) The resurrection vindicates all the claims of Christ. What would be said of a leader or a teacher who encouraged men to give up all the prospects of their life by making them promises which he knew would never be realized? The unrisen Christ would be such a leader. On the other hand, the risen Christ makes good every promise, and proves that Jesus of Nazareth is what he claimed to be, the Son of God, the Saviour of the world.

The resurrection confirmed the faith of the disciples in the person of Christ. Christ was "declared to be the Son of God with power by the resurrection from the dead," Romans 1. 4. Of course Christ was the Son of God from all eternity. The resurrection did not make him the Son of God. It revealed and confirmed the fact in the mind and heart of his disciples. "No resurrection," says Dr. Snowden, "means no divine Christ, but a risen Jesus means a divine Lord and a mighty Saviour."

(2) The resurrection gives reality and power to the message of Christianity. All of the messages of Christianity center in Christ. The Christmas message centers in his birth, the Good Friday message in his death, and the Easter message in his resurrection. Without the fact of the resurrection the Christmas message has no meaning and the Good Friday message has no vitality. Instead of pointing to Christ as "the Lamb of God who taketh away the sins of the world," we should have to point to him as the Lamb of God who was taken away by the sin of the world.

(3) The resurrection manifests the power of Christianity. We need something to tell us that God can bring order out of chaos, and make right prevail. That something we have in the resurrection of Jesus Christ. When Jesus Christ burst forth from the grave in which they had laid him under

stone and seal, he proclaimed to men's senses as well as to men's consciences that the real law that rules the world is spiritual, and not physical, and that if the Son of God's righteousness is at times overclouded in human history it is certain to reappear. The resurrection of Christ assures us that whatever may be the perplexities of the hour or the age, the world is really under God's most loving, wise and over-ruling providence.

(4) The resurrection assures us that the sacrifice of Christ was sufficient for all the needs of the world. "He was delivered for our offences," says Paul, "and was raised for our justification," Romans 4. 25. The cross reveals the love of Christ for us, the resurrection the power of Christ to save us and to satisfy us. The work of Christ in the Gospels is a unity. Incarnation is the starting point, death the center, and resurrection its completion. Christ became man that he might die, he died that he might redeem, he rose again as death's conqueror that he might guide and serve the children of men. The resurrection is the guarantee that Christ is not only willing but that he is just as able as he is willing to supply all of our needs. The resurrection is the final proof of God's redemptive purpose. The declaration that "Christ died for our sins and rose again" is the complete gospel. The resurrection calls us into possession of the fulness of God's truth that if "we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," Romans 5. 10.

(5) The resurrection begets a resurrection life within us. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," Romans 8. 11.

The resurrection is more than a fact in history, or a doctrine in theology, or an ideal in ethics: it is a new life, a risen life, a victorious life, a life that death cannot touch and the grave cannot hold. It is a life which carries sacred obligations as well as sacred privileges. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God! Set your affection on things above, not on things on the earth!" Colossians 3. 1, 2.

It is evident from the teaching of the New Testament that the resurrection is not merely a remote fact in the past, or something to be experienced in the distant future: it is a present, definite experience here and now. Some one has said, "Cease asking the question: Am I going to rise from the dead after I die? The only question that should concern us is this, Have I risen from the dead today?"

The resurrection creates in us a risen life. This life is not something far away beyond the stars: it is here and now. It delivers human love from the bondage of despair, and fills the soul with an undying hope. The consciouness of this new life led Peter to exclaim, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead!" 1 Peter 1. 3. The resurrection not only creates in us a living hope, it feeds and nourishes that hope so that it becomes the dominant power and peace of the soul. "Join thyself," says Augustine, "to the living God, and thou wilt be eternal!" The essential fact of Christianity is ever saying to the children of men, "Come, then, all ye who are in bondage to fear of death, and all ye who have laid away loved ones in sleep called death: come to the risen Christ, sit at his feet, believe in him, be one with him, and as he lives ye shall live also, and shall never die!"

"I tell you they have not died:
They live to breathe with you,
They walk now here at your side,
They tell you things are true.
Why dream of poppied sod
When you can feel their breath,
When flowers and soul and God
Know there is no death?

"I tell you they have not died:
Their hands clasp yours and mine,
They are now but glorified,
They have become divine.
They live! They know! They see!
They shout with every breath,
All is eternal life,
There is no death!"

Always feel a growing in the power of the Lord God that is universal and everlasting!—George Fox.

Effects of Our Lord's Resurrection.

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Then were the disciples glad when they saw the Lord. John 20. 20.

A phenomenon presupposes and demands an adequate cause. This is an inexorable principle of logic, and an invariable law of nature and human life. The skeptic insists that it must likewise be applied to religion. Admitting it without reserve in other spheres, why should we Christians hesitate to accept it in the realm of the spirit? Religious facts and experiences are not suspended in mid air, and independent of orderly development. They have definite origins and are obedient to definite laws, among them, without doubt, the law of cause and effect. But insisting on this, the skeptic believes he has furnished the key for the refutation of Christianity, and that he has stated the chief reason why its teachings of the supernatural life and the miraculous resurrection of Jesus Christ cannot possibly be true. Let us take up the gauntlet the skeptic thus casts down, and freely conceding his contention that in the realm of religion results always presuppose and demand causes, let us see if this principle is not a strong argument for the truth of the Easter message instead of a weapon against it!

There can be no better illustration of this principle than the effects produced by Christ's supposed resurrection upon the feelings and moral nature of the first disciples.

Think of those disciples immediately after the crucifixion! "We all know what vanished and broken hopes are, and the pains of dissolving happy visions. Who has not waked from some bright dream of sweet fields and soft winds to hear the storm of winter beating against the shutter and the sullen drip of rain upon the sod? Who has not dreamed that the dear dead have come back to him, and waked to find that 'day brings back his night'?"

Such was the disciples' state of mind. One inexpressibly dear to them had disappeared from their sight into the ethereality of a fading cloud at sunset over which the night slowly closes. Then, wonderful to relate, three days after, "at evening, being the first day of the week, when the doors were shut where they were assembled for fear of the Jews, came Jesus and stood in the midst and said, Peace be unto you!" And to dismiss all doubts as to his identity, he showed them his hands and his side. We can only imagine dimly the mighty leap of their hearts which the sacred writer tried to express in the words:

"Then were the disciples glad when they saw the Lord."

Now let their gladness represent every feeling that stirred in their hearts when they believed they were in the presence of Jesus,—love, faith, hope, delight in him; let it too stand for that ever-rising tide of religious emotion that all through the succeeding ages up to this hour has been aroused by him, and you are in possession of a powerful argument for the truth of Christianity; for you have a great phenomenon that must be adequately accounted for.

No age has ever been without the consciousness of the presence of Christ and these effects produced by him. Even in periods of darkness and superstition, in some monastery cell or in some solitude of the desert could be found a man who, having turned away from the strife, ambition and pomp of the world and the church, gave his days to meditation and prayer. A Francis at Assisi was reading the sweet word of God afresh in the woodlands and hearing it in the twitter of the birds. A Bernard at Clairvaux was fostering a communion with the living, present Saviour, sovereign and friend of the soul, and out of these rapturous meditations came the words of loving passion which were to lift myriads of hearts to their Lord in song. A Thomas à Kempis in the straight order of his convent was holding so close an intercourse with Christ that his "Imitatio" was to come to the after-time as a fresh revelation of the divine-human personality. And how many of us on Easter Day have felt the thrill that passes through all hearts when consciously in the presence of Jesus Christ? We, his latest disciples, are glad because we believe we too have seen the Lord.

Now all these effects must have had and must still have a cause, a cause great enough to produce them: and here we are thrown

back upon a living Christ. A phantom, a ghost, a delusion, is not explanation sufficient. The first few disciples may have thus been deceived and mistaken, and for a few days, but that the whole vast company of believers then and through all succeeding ages could derive hope, joy and faith from a delusion is unthinkable. You can shout a welcome to a shadow in the darkness, thinking it your friend, but you are quickly undeceived. After skeptical thinkers have argued away the deity of Christ, his supernatural revelation and his resurrection from the dead, they have yet to explain and account for a wonderful and continuous body of emotions aroused by him in men and women of all races and centuries.

The New Life.

Inseparable from this thought is that of the changed mind and heart. For the new emotions of faith, hope, love and joy in Christ are simply part of a deeper and more wonderful effect,—the new life.

St. Peter was a coward and a liar before the resurrection: after it he openly attacked the ruling classes for their unbelief and cruelty. Never afterwards, indeed, was stigma attached to his name. The softness and gentleness of St. John's love for his Lord became a burning devotion that no peril or persecution could disturb.

It was so all through the intervening centuries. An Augustine, reveling in debauchery, is taken captive by Christ, and willingly enchanted and enchained, becomes the sage of Hippo and the greatest Christian of his time. Savonarola gets his gaze fastened on the blessed Saviour, and cannot thereafter tear it away; and seeing him, makes all Florence see him, until in contrast the faces of pope and cardinal reveal their repulsive ugliness. Ignatius Loyola, a Spanish gallant, with never a thought beyond the passing day, is wounded by a cannon ball at Pampelina. During his long convalescence he reads the "Lives of the Saints," and seeing in them Christ's reflected glory and yielding his heart in glad obedience, becomes the founder of a militant order the influence of which has spread across the world.

When Count Zinzendorf was ten years old he heard a learned discussion at the table of his grandmother about the great first cause of creation. The little boy misunderstood the talk, and going out into the garden, shouted aloud:

"Well, if they discover that there is another God, so bleibe Ich bei dem Herrn Jesu!" Later, under his leadership the Moravians were the source "of the most marvelous output of missionaries the world has ever seen." Some of them, going into far lands, "died in such solitude that the mother church never knew their fate; others voluntarily sold themselves as slaves in order to work with and at the same time teach a gang in the cruel cotton plantations; and others lived among lepers and died of leprosy." In this day you and I have witnessed the same wonderful devotion to Christ in the lives of young and old, high and low.

The most convincing argument for the miraculous survival of Jesus Christ, for the truth of the Easter message, is therefore the Christian church. With all its imperfections during its long history and at the present time, nevertheless it remains, its hopes, its faith, its aspirations, its unbroken line of heroic men and noble deeds,—the outstanding miracle of the ages, a great effect that can be accounted for only on one hypothesis, namely, that Jesus is supernaturally alive.

A recent writer illustrates this by the influence of the moon on the ocean, pulling up its water "in a great sloping wave which always stands steadily beneath her, but which (on account of the earth's rotation) seems to us to go sweeping round the globe every twelve and a half hours, resulting in the rise and fall of the tides. This moving hill of water is a witness to the perpetual presence and force of the moon," a witness which would be no less conclusive if the moon, instead of shining visibly, had never been seen by the human eye.

Our Lord may be represented by the moon, the nations by the ocean, the Christian church by the raised belt of water. Something must have lifted this part of the race throughout the Christian centuries into idealism and faith and moral power. And nothing could have done so, and therefore nothing can account for Christianity and the innumerable influences that stream from it far beyond its borders, except the living Christ, whose "real, acting presence is

powerful enough to draw human hearts away from their natural downward trend of self-interest and lead them to follow him up to the heights of heroism."

It is idle to say that it is all a mistake. Mistakes do not commonly regenerate individuals, reform communities, and mould civilizations. It is impossible to believe that the best things of our Christian social life are built on a colossal error. If that is the case, then some day when the mistake is discovered will not the whole fabric fall into the dust and débris of a building whose foundation has collapsed?

No, it cannot be a mistake. It is impossible that Christianity is a delusion. It all points to the living, growing Christ, becoming more and more incarnate in the race, his lineaments more and more clearly discernible in the ideals and aspirations of humanity: and this is one of the greatest proofs that he arose from the dead.

Uplifting Power.

That uplifting power of the living Christ alone can save the nations from moral and social declension, and perhaps abysmal ruin. It is the chief help to which we must look in these days when the foundations of the world are rocking and men's hearts are failing them for fear. We used to cherish the illusion of progress, the unreasoning idea that the world would grow better as a matter of course as it grew older. That belief never had a historical basis, for history tells of many periods of decline when civilization was all but extinct and was succeeded by barbarism. The Great War dealt the idea a death blow, smashing it suddenly into atoms. Christianity alone is the hope of the world. Christianity, faltering, discouraged, weakened, at times faithless and corrupt, nevertheless is still, as it has been for centuries, the salt of the earth, intended by God to preserve mankind from putrefaction and decay. And the center and source of all its irradiating energy is the risen and living Christ.

A noted thinker has set forth the proposition that whatever continuously and permanently builds up the moral life of man, making him purer, more honest, more truthful and unselfish, cannot be intellectually false. The form in which the truth is cast may be defective, but the kernel must be truth in order to produce these beneficent results. It was the conviction that the "highest life can only be nourished on the highest truth" that brought Tolstoi from "skeptical pessimism into the optimism of faith." He testified that "when he saw around him people who, having this faith, derived from it an idea of life that gave them strength to live and strength to die in peace and joy," he was subdued by "the moral logic of the spectacle."

Thousands are being thus subdued every day. Their attention is attracted by the living Christ, upon him their gaze becomes riveted, and finally his moral and spiritual dynamic lifts their hearts from despair to joy, from trouble to peace, from the death of sin to the life of righteousness.

Dr. R. W. Dale, the noted English Nonconformist minister, tells that one morning he was pacing up and down his study, thinking of his Easter sermon, when there rushed over his soul like a flood the conviction that Jesus Christ was alive. "He lives, he lives!" he cried aloud. And from that time his ministry was filled with new power.

The living Christ is what we and all men need, body, mind, heart and soul. He alone can give us the strength we need for life's great tasks. Without him we cannot long be satisfied. "Within every man," so we read in the "Meditations of a Parish Priest," "there is an abyss which joy, ambition, hate, love, the sweetness of thinking, the pleasure of writing, the pride of conquest cannot fill. The whole world cast into that abyss cannot satisfy it. But, O my God, a drop, one single drop, of thy grace causes it to overflow!" (Joseph Roux.)

There was an outcry in the king's great hall as a man in battered armor pushed his way to the front of the king's throne, breathing hard, weary, angry, and yet also afraid. He drew from his breast a jewel set with a great blue stone, and throwing it down on the steps of the throne, turned on his heel to go.

"Stay," said the king: "whose is this jewel?"

"I thought it to be yours."

"Where did you get it?"

"From an old servant of yours when I was a lad. He gave it to me and told me it came from the king, that it was the blue stone of the truth, perfect and flawless:

therefore I must keep it as the apple of my eye, and bring it back to the king perfect and unbroken. All that a man could do I have done, O king, to keep this jewel of truth! Gold could not buy it. Through storm, peril, darkness, temptation, I have never parted with it. But the jewel is not perfect and untarnished. It never was. There is a flaw in the stone. I first saw it when I entered the light of your palace gate. It is not the crystal of the truth. I have been deceived. I have given my life for a lie. Take it, it is yours!"

Then the king answered: "Give me my jewel! In keeping it, have you not learned courage and hardihood? Have not your labors for it brought you strength, your perils wisdom, your wounds patience? Has it not broken chains for you, and lifted you out of sloth and above fear? Do you say that the stone that has done this for you is false, a thing of naught? But look, is it imperfect, the stone that has led you here?"

The king stopped and picked up the jewel. The light of his face fell upon it, and in the blue depths of the sapphire the man beheld not the flaw he imagined was there, but a star.

Some of you, like the first disciples, may have lost your faith in the truth of the resurrection. Your Lord is dead so far as your soul is concerned, slain by doubt and unbelief. May he rise again for you this Eastertide, cleanse your minds of error, and reveal himself to you as the One who was dead, but is alive again for evermore!

Why I Believe in Life After Death:

Some Considerations of the Worthiness of a Belief in Immortality.

Rev. Melville Arthur Shafer, Wrentham, Mass.

The greatest hope in the world is the hope of immortality. Man does not want to die. He wishes to continue his existence. From the earliest ages this has been the human desire. The thought of coming to an end is intolerable. The shrinking from physical dissolution is typical of the more terrible fear of soul extermination. So the question is nervously asked: "If a man die, shall he live again?"

Man wants to live. Is there any assurance that he will live? In other words, will a man ever die? Is there anything to be dreaded other than the death of the body? The soul may shrink from meeting with a holy God, but through faith in Jesus Christ this fear may be removed. The trusting soul does not dread the future. The spiritual nature is quickened by salvation to apprehend God. The fear of the unregenerated soul is not so much a dread of termination as it is a shrinking from God. There is a sanity in the moral issue in this question of human eternalness.

In the Holy Scriptures three kinds of death are referred to. Physical death occurs when the soul leaves the body. This was what Jesus termed sleep when Lazarus died. More plainly he declared Lazarus was dead. The soul is the animating life of the body, and when the soul departs the body is unconscious. Spiritual death in sin. Possibly this is what David meant when he said, "In sin did my mother conceive me." Naturally all are selfish and ignorant of God. Divine quickening is needed that the soul may be apprehended and live for God. The second death refers to the soul's separation from God. The Scriptures most seriously warn of this terrible possibility. No one can be dogmatic apart from Scripture about the nature or duration of hell, but all should strive earnestly to avoid the wide gate and broad way which lead to destruction.

In the Holy Bible there is no passage which refers to the putting to death of the human spirit, the annihilation of the soul. So the more proper question is, What are the arguments for the eternity of the soul? Human life in this world has changes and climaxes, conscious and unconscious. Is physical death only another change, and do we live on forever, with other future changes and climaxes?

I find this hope of eternalness is warranted by reason and revelation, as we may particularly observe.

1. Nature gives suggestions of immortality.

Each sunset is the prophecy of a sunrise. Each bud is the promise of a leaf, each blossom the promise of fruit. Each seed

has its germ, and each springtime its assurance of autumn and harvest. Finite creations secure splendid favors. Particles of matter which were once considered waste now produce radium of priceless value. All things have a use in nature, and more important things have a finer use. So the psalmist speaks of the evergreen life for the righteous: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." The psalmist also speaks of the dishonorable futurity of the unrighteous: "The ungodly are not so, but are like the chaff which the wind driveth away."

2. Philosophy finds the desire for immortality reasonable, and affords rational assurance that the desire will be realized.

Man was made for something. There was a purpose in his creation. Man will continue until his purpose is accomplished. In this world that purpose is not evidenced, and therefore not terminated. Individual willingness is necessary that there may be cooperation with the divine plan, but personal obstinacy cannot ultimately frustrate the truth of God with any soul. There are vessels of dishonor as well as vessels of honor. Thus A. H. Clough sings in "Through a Glass Darkly":

"For still we hope
That in a world of larger scope
What here is faithfully begun
Will be completed, not undone."

And Robert Browning in "A Death in the Desert" says:

Progress, man's distinctive mark alone;
Not God's, and not the beasts; God is, they are;
Man partly is, and wholly hopes to be.

Philosophy, again, doubts the final destruction of anything. Reason cannot consider the idea of total extinction. Nothing utterly ceases. Matter may change form, but it will remain in lessened or enlarged importance. Personality will abide ever. Character is indestructible.

Logic sees that accounts must be equalized. Some receive their rewards quickly, others slowly. All must reap what they sow. Here are two natural laws which argue the necessity and certainty of eternity and judgment: One must get what one pays for, and one must pay for what one gets. Few get what they pay for in this world, and still fewer pay for what they get. Existence in another world will straighten out and settle the accounts.

3. The existence of God is a guarantee of the continued existence of the soul.

If there is no God, any disaster may happen to man: but God is, and the theistic argument pertains to man. God is the creator, man is the creature, and man's being bears marks of his high origin and hints of his noble destiny. This truth Wordsworth states in "Intimations of Immortality":

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

The creator is faithful, and will satisfy all the desires which he has implanted in the creature. The individual may through sin become antagonistic to God, but while selfishness may deprive the soul of the divine life and fellowship, man cannot kill his own spirit. The soul is eternal, as God is, and we can make or mar our own destiny. Immorality does not crave immortality, but God will not accommodate himself to the selfish whims of the determined sinner. What an awful thing sin is, taking one by self-choice away from God and plunging life into the terrible outer darkness!

Let us beware of false prophets who exclaim that God is love! God is love, but he is not soft affection. If divine justice fails to warn, and divine love fails to woo, what can God do? Just here the conditional immortality school speak up to say that only those who have chosen Christ will live forever, and that all sinners will be exterminated in eternity. This doctrine is too nice to be reasonable, and is certainly unscriptural, unless Scripture is twisted and falsely interpreted. Resurrection is coming for all, and judgment, and eternal appointment.

4. Literature, science and art all testify to the truth of immortality.

Artists in picturing eternity but reflect the infallible hope of human life. Sargent's splendid fresco, "The Dogma of Redemption," in the hall of Boston Public Library is a modern exhibition of the immortal sentiment which was portrayed years ago by Raphael's "Last Judgment" in the Sistine Chapel in Rome.

Science does not know anything which denies future existence, but knows much to suggest the soul's eternalness. One may be

unconscious to this physical world and yet be alive, as in sleep or acute illness: may one not be alive in another world when there is total unconsciousness to this world?

The prescience of immortality has many illustrations in literature, both prose and poetic. Witness Tennyson's "Crossing the Bar," Milton's "Paradise Lost and Regained," and Kipling's "Dream of the Future."

5. Jesus Christ definitely taught that there was a future for man.

Christ revealed the certainty and the nature of the life beyond. The 14th chapter of John's Gospel has enlightened thousands of dark hearts and bereaved homes: "Let not your heart be troubled! Ye believe in God: believe also in me! In my Father's house are many mansions: if it were not so I would have told you." Jesus was acquainted with the human longing, and encouraged it. If there had been nothing for his disciples in a future world he would have plainly said so, for as Paul expresses it, "If in this life only we have hope in Christ, we are of all men most miserable." Jesus bases the authority for immortality upon his own eternity: "Because I live, ye shall live also"; "Rejoice that your names are written in heaven!"

The futurity of the soul is a main affirmation of Christ. What a pleasure it is to take a risk with Christ! If all other arguments fail, build your hope upon Jesus and his sure promise!

6. The testimonies of the dying are full of significance.

Stephen, the first Christian martyr, exclaimed:

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God!"

Polycarp, who was born in the reign of Nero, was sought out during the persecution in Smyrna in 167, and urged to reproach Christ, but with holy indignation he said:

"Eighty-six years have I served Christ, who has never done me an injury."

When they burned him at the stake he praised God for permitting him to be a martyr.

D. L. Moody, expiring, testified: "Earth recedes, heaven opens before me! If this is death it is sweet. There is no valley here. God is calling me, and I must go."

How different is the departure of the unprepared, who bear their own witness of the reality of the unseen world! Queen Elizabeth of England, who reigned in luxury for 45 years, when dying suddenly called, as though realizing her vanity and unreadiness for eternity:

"All my possessions for a moment of time!"

The infidel Voltaire cried out in his last moments to his friends:

"Begone, you flatterers! O Christ, I must die abandoned of God and men!"

His nurse stated that for all the world's wealth she would not witness another skeptic's death.

You may remove the works from your watchcase, and they will still be in motion. The case is not the watch. So the soul leaves the body and still lives. Reason and revelation seem to unite in declaring not only that man may live, but that man must live beyond!

The Parable of the King's Judgment.

Rev. George A. Buttrick,

Madison Avenue Presbyterian Church, New York.

And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me! Matthew 25. 40.

There is a story told in a recent book by G. K. Chesterton of a boy who heard of a hillside out of whose rocks as seen from a distance a massive shield had been formed, as though some giant had left it there amid the surrounding green. This shield had become a shrine, a place of vision and resolve, and the boy went forth to seek it. But no sooner had he crossed the valley than looking back he saw the shield clearly patterned on his own hillside, the garden where he had always lived being one of its quarters. So we venture forth into purple distances to find words of eternal life. If we did but know, the words are in these stories of Jesus in which we have lived since we were born.

But familiarity has power to blind the eyes and dull the mind. If we could increase the speed of events as a movie man can increase the speed of his pictures, so that the trees instantly shoot into full foliage, we would look at the green splendor and cry "Miracle!" But the leaves are not miraculous if they come gradually. We are used to that, and familiarity has bred contempt. Nevertheless, a miracle is a miracle whether it occurs in ten seconds or ten days. So with the words of Jesus: they are not less marvelous in themselves coming from a book than if shouted from the skies. Though never man spake as he spake, his sayings have become commonplace, and the task and despair of the preacher is to find some accent, some setting, some insight which will recover their amazing radiance and power.

Imagine Jesus sitting with his disciples on the slope of the Mount of Olives! They were looking down on the city of Jerusalem. He should have been looking down into an abyss, for in a day or two he would die the death of the cross. But his eyes were not filled with any picture of the shameful end. Instead, he saw a picture which for pathos and sweeping majesty has rarely been surpassed:

"When the Son of man shall come in his glory,"—

"His glory," that Galilean peasant on whom Rome would soon place a callous iron heel and crush him as unconcernedly as a man crushes a moth!—

". . . . shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory,"—

"All his angels,"—"the throne of his glory,"—and "all" he had at his birth was a cattle shed, and "all" he had at his death was a gallows, and "all" he had between whiles was no place to lay his head!—

". . . . shall sit upon the throne of his glory, and before him shall be gathered all nations,"—

See them coming, earth's teeming millions, of every kindred and tribe and tongue, coming to a throne of the lowly Galilean!—

". . . . shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Listen to this weary man on the Mount of Olives! He must be beside himself, a madman! Yes, he is a madman,—or God.

But some one suggests that Jesus did not really speak after this fashion: the words have been placed in his mouth by his disciples, and are simply expressive of their faith in him. Even so, granting the argument,—which a wise scholarship will be slow to grant!—tearing these words away from Jesus, there remain scores of similar words, a divine arrogance in the midst of unparalleled humility. They cannot all be explained away: they are part of the very texture of his teaching. And in any case, to attribute these sayings to the disciples leaves their mystery all unplumbed. Why should the disciples make such extravagant claims on his behalf? Do you feel like saying of some companion whom your "eyes have seen, your ears heard, and your hands handled" that soon he will sit on a throne of judgment in glory to judge all nations? Why did the disciples make such amazing assertions about their companion? "Judge not one another," they said, "for we shall all stand before the judgment seat of Christ." Were they also mad?

And what of us? A man said to me the other day,—and he was a man, incidentally, who has no great regard for the church,—speaking of some political practice that had stirred his indignation: "That kind of thing simply cannot be squared with Jesus!" But why should it be squared with Jesus any more than with some blacksmith living among the Adirondack hills? Why should it be squared with a carpenter living among the Galilean hills, which are so much further away and so much more remote in time? Why?

It is all so surprising, isn't it? Almost as though he were coming like the spring, a warmth within the earth, a life within the blood,—as gently, as transformingly as the spring, withstood by many a wintry mood,—but coming as inexorably as the spring, like an army terrible with leafy banners. It almost seems as though Jesus were coming to judge all nations.

Principles of Judgment.

It is to be noticed carefully that this parable is a parable, not an accurate description of events in the hereafter. It is a forthshadowing in images of the judgment, not a scientifically exact account.

Jesus appears to have discouraged curiosity concerning the life beyond the grave. "Are there many that be saved?"—"Strive to enter in at the narrow gate!" He taught us to believe in immortality not only by direct statement, but by making it implicit in all his sayings. He took it for granted: "If it were not so, ..." He lived it. Therefore he never said, "I teach the resurrection, I argue for the resurrection, I seek by logic to prove the resurrection." He said rather, "I am the resurrection." The spirit that animated him was itself deathless, as the disciples recognized, for did not Peter learn to say, "It was not possible that he should be held by death"?

Yet, as we paused to make clear, Jesus never supplied a detailed description of the hereafter, its history and geography and botany and civics. He did assure us that it would far surpass our imagining: "ye do not know the power of God." But he supplied no description. Why this reticence? Perhaps because this present life has its own high value, and he would not have our eyes constantly distracted from the task that now is, to gaze upon a land that is to be. Perhaps, as is even more likely, we would not understand the picture if Jesus had painted it. Can you teach a man born deaf the wonder of the Fifth Symphony, or a man born blind the loveliness of the Connecticut Valley? Perhaps we do not possess the necessary spiritual senses to understand the hereafter in its fulness. To me at any rate the descriptions of the hereafter given in the findings of the Society of Psychical Research seem no more than dreary projections of this world to make another world of dreary sameness. If heaven is what Sir Oliver Lodge describes it to be, then a new and worse terror has been added to death. The reticence and glowing hope of the Bible is far better: "The Lord is my shepherd, I shall not want"; "If it were not so, ..."; "eye hath not seen . . . ."

But if this parable supplies no detailed account of the judgment it does reveal certain principles on which the judgment,—the judgment ever proceeding in this life, and the judgment hereafter,—is always organized. Lay hold, then, upon the salient words!

Here is one of them:

"As a shepherd divideth his sheep from the goats,"—as easily, with the same unerring certainty. For the sheep are white and the goats are black. There is no need for pleading or counter pleading, no need for the marshaling of evidence in that court, no need to carry appeals to a higher court,—there is no higher court. Jesus is above all "his holy angels." Moreover, argument is futile, for he can see that some souls are white and some black, just as a shepherd separates the sheep from the goats.

Rev. George A. Buttrick, of New York.

But such a judgment, surely, runs counter to plain fact? Life is not usually either black or white: it is of innumerable shades of grey. So Joaquin Miller sings of the poet Byron (whom some people would hurry to pronounce black):

> "In men whom men condemn as ill
> I find so much of goodness still,
> In men whom men pronounce divine
> I find so much of sin and blot,
> I do not dare to draw a line
> Between the two where God has not."

Yet Jesus dared to draw the line. He spoke plainly of "sheep" and "goats." But is anyone so virtuous as to be worthy of highest bliss? And is anyone so sunk in sin as to be worthy of eternal torment? Have we met anyone without trace of wrong, on the one hand,—save only Jesus,—or without trace of goodness on the other? Can people be divided into two groups as though by a hatchet?

No, and yet there are characters which in dominant intention, in the set of the spirit, are right, and others which in dominant in-

tention are wrong. There are some faces turned to the light, however distant the light may be, and other faces turned towards the darkness. There are some souls who serve God revealed in Jesus,—in spite of many lapses they own the sway of conscience and compassion,—and there are other souls who serve idols,—in spite of many compunctions they own the sway of idols still, the idol of money with a brazen face, the idol of pleasure wearing a fool's mask, the idol of fashion clad in silks, the idol of indulgence beckoning down a muddy road. Lowell's words still have pith and point:

"Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes on forever 'twixt that darkness and that light."

Then what is the dividing line? Clearly it cuts across all other lines. We are not judged by races,—the color of a man's skin does not make him white or black. We are not judged by social standing, not by our bank account—now. This line cuts even across family lines, even across religious or denominational lines—now. The external profession of religion, the ritual observance, is nowhere mentioned in this parable. But plain human kindness is mentioned:

"Inasmuch as ye have done it unto one of the least of these my brethren."

Jesus had posited this test of character before: once when he said, "Whosoever shall give to drink . . . . a cup of cold water only in the name of a disciple, ... he shall in no wise lose his reward," and again when he said, "Whoso shall receive one such little child in my name receiveth me." But in this parable of judgment the qualifying phrases are omitted. Jesus does not now say, "In the name of a disciple" or "In my name." He says, "Whoso has plain human kindness to the poor," though the act has no badge of Christian discipleship, shall be counted worthy of eternal life.

Yet this word is not to be interpreted in any shallow confidence. Let us be sure, in this connection, that we understand the mind of Christ! Does he mean that occasional philanthropy is the substitute for inborn acknowledged Christian faith? Does he mean that if a man writes his check for charity or feeds a hungry beggar at his door, salving his uncomfortable scruples as he makes the gifts, the man may then live as he pleases? Can moral distinctions be thus confounded and the crystal-clear water of the gospel turned into a sentimental syrup? These questions answer themselves.

First, a man's whole example must be true. Of what use is a charitable sop thrown to the unfortunate if his inner desires are so foul that all his influence, despite himself, rises like the pestilential breath of a fever-infested swamp? "Done it" in occasional charity, or "done it" in constant Christlikeness?

Second, his example must be true not only at the front door when a beggar knocks, but everywhere else. Murder can be committed in two minutes with a piece of iron piping, or in two decades with an unsanitary dwelling; in thirty seconds with a razor, or in thirty years with unjust industrial conditions. In either event it is murder. Jesus does not attempt to lay down the rails on which the trains of industry must run, but Jesus does insist that the whole range of life must be Christian, or none of it: the whole range of life must "do it."

Third, a man's example must flow from true motives. When you help another it must not be for your own sake,—to allay your own compunctions, or in the hope that it may be counted unto you for righteousness,—but for the sake of those who are helped.

Such is the test in the final judgment. There is a deep motive of love within us, and we can live within it, shaping all our endeavors, all our thoughts, to its demands. There is a fountain of sympathy within us. We can keep it uncongealed, so that it flows through all our dreams and deeds. If we so live, then we live according to Jesus whether or not we acknowledge him by name, and we shall be counted members of the shepherd's flock.

Are we to say, then, that Jesus and the confession of Jesus are no longer necessary? No, for in him this law of love becomes alive, and in him is power whereby we may fulfil it. He did not create in his disciples by his earthly coming the hope of immortality, but he brought the hope to life and light. He did not create in his teaching the Golden Rule, but its meaning was in doubt until he appeared. He did not create by his coming

the deep motive of love, but he quickened it, he made it regnant, he gave it living form:

> And so the Word had flesh, and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds,
> More strong than all poetic thought.

How can we really surrender ourselves to the life of love with full power and grace until we have received pardon at his hands, and then learned of him?

If you would see that duty objectified you must look to Jesus. In him the law of love becomes alive,—and the law of love (in our motives, our conduct, our charities, our thoughts, our work,) is the test by which the nations are judged.

And what surprises will spring to light in that grand assize! What amazing reversals of human estimates! As Jesus sat on the Mount of Olives talking so quietly, so intensely, he pictured some of those dramatic overturnings. "When saw we thee anhungered?" Even the good people were blind to his identification with our common life. Is Jesus thus bound to us, shamed with our shame, victorious with our victory? It was so in the days of his flesh, and it is so now. "Surely he hath borne our griefs!" Yes, "surely"! Is all poverty his pinch? Is all injustice injustice done to him? Have we no chance now to slake his thirst, carry his cross? Oh, yes, we have: "Inasmuch."

There will be other surprises at that day. If the good knew not their virtue the bad knew not their crime: "When saw we thee . . . ., and ministered not unto thee?" Their condemnation was just that they did not see. They did not see the divinity in common folk. Perhaps they had asked for royal opportunity. Perhaps they had said, "What can I do, living on some Main Street, what can I do?" They did not see!

A Study of the Book of Job. (Concluded).

Rev. E. L. Peerman, Bantam, Conn.

The Argument.

(1) Job and the three friends.

This section of the book is systematically arranged. It may be divided into three cycles, in each of which except the last the speeches are as follows: Job, Eliphaz, Job, Bildad, Job, Zophar. In the last cycle Zophar fails to reply to Job.

In comparing the speeches of the friends in the three cycles we note that in the first cycle they are courteous and conciliatory, dwelling rather on principles and leaving Job to make the application; but as the argument progresses they grow more harsh and begin to charge Job with definite sins.

The limits of this paper forbid an exhaustive analysis of the speeches, but the characteristics of the speakers may be noted. The three friends hold to the orthodox teaching of the cult of wisemen, which may be summed up in three words: Piety assures prosperity. If a man's life is well-pleasing to God he will be the recipient of tokens of divine approbation, namely, temporal blessings such as health, wealth, a large family, and earthly honors. According to that view, Job had every reason to rejoice in the assurance of God's approval, for he had prospered in every way. But suddenly calamities have fallen upon him. What is the secret of it? His friends come to console him and help him with their wise counsel. As they find Job sitting on the ash-heap he is such an object of pity that they are amazed. His affliction is so much greater than they have imagined that as they sit for seven days with him their attitude seems to change. While they think on his miserable lot they become convinced that instead of his being an object for their sympathy, he must have committed some great sin which has brought God's curse on him. When Job does finally break forth with his bitter complaint they begin to advance their arguments. The substance of their message is:

God is just. He rewards the pious and punishes the wicked. Your suffering must be because of some sin. If you repent, God will restore your blessings.

Eliphaz is the first and chief spokesman. He is kindhearted and generous. He lays before Job a plain statement of the case as he sees it. He backs his argument by an appeal to visions and dreams, implying that he has been specially taught of God.

Bildad does not show much originality, but turns to the wisdom of the fathers as the basis of his argument.

Zophar uses blunter and more violent language than either of the other two friends.

All three cling tenaciously to the orthodox teaching of the creed of the cult, and apparently quote the creed many times.

The three friends give expression to the very doctrines Job has been taught to believe. He has never questioned the truth of the doctrine while enjoying prosperity, or as he expresses it, "the friendship of God." Now he faces a great perplexity. He believes in God's justice, yet he is conscious of his own rectitude, and also painfully conscious of his suffering. It is an easy matter for others to say that either God is unjust or Job is a sinner. Job cannot be induced to doubt the inner consciousness that he is righteous. So the question with him is this: Is God unrighteous, or is there some other way to account for this affliction? He knows nothing of the scene in heaven as given in the prologue, nothing of Satan's challenge and the conditions of the contest in which he is playing such an important part. It is difficult for him to break away from his orthodox belief. Accordingly his speeches record the struggle of his soul. He is heard first cursing the day he was born. When the friends begin to argue he soon finds they are miserable comforters and know nothing more than he does. Instead of giving him the sympathy he needs, they come with suspicious, cold arguments, and even charges of his having committed grossest sins. He answers their speeches sometimes with bitter sarcasm; then realizes that in his severe trial he has spoken rashly, and pleads for sympathy and a clear understanding of his case.

Job's search for God is the most interesting phase of his struggle. He appeals to the traditional God, but hears no answer. He cannot find God, yet believes God knows his way (23. 3, 8-10). He feels he cannot answer God (9. 14, 15). His best is but vileness in God's sight, and he cannot enter into judgment with him (9. 28-32). He needs a "judge" (9. 15), an "umpire" (9. 33), one who can be a mediator between him and God. This is the first expression we have of the longing and need of a Messianic mediator. Though he is in the depths of misery his "witness" is in heaven (16. 19). The creed of his cult and his theology give no hope of resurrection or of immortality, but the idea is forced on him by his afflictions. It came not by reason, but as an intuition inspired by despair. "I know that my Redeemer liveth" (19. 25-27). In some way God will vindicate him. He cannot understand his afflictions, but believes God for some mysterious reason is permitting him to be refined that he may come out as pure gold (23. 10).

Thus Job is seen to be sometimes in the depths of despair and at other times reaching up to and almost grasping some of the great truths which have been revealed fully only in Christ. In all of the struggle he never renounces God, though he does sometimes charge him with injustice, and still clings to his integrity (27. 5, 6). His struggle is a fierce one in which he breaks loose from his orthodox conceptions, but instead of losing faith he gets a clearer vision and stronger hold on God. His friends are blind to the flashes of truth Job sees, so he silences them by his oath of clearing (31), which may well account for Zophar's not speaking.

(2) Elihu, a young man who has been listening to the argument, now comes forward. He is indignant with Job because he has been justifying himself by accusing God, and with the friends because they could justify God only by accusing Job. He sums up the charges of Job (33. 8-11), and replies that all affliction is not punishment, but that God sometimes by dreams and visions (33. 15) and sometimes by chastening (33. 19-22) withdraws man from some sinful purpose or from pride that would lead to destruction. He then enlarges on the thought suggested by Job of an "umpire," an "interpreter" (33. 23-28) who shows man what is right, whereupon God graciously pardons, saying, "I have found a ransom," and the forgiven can sing, "He hath redeemed my soul from going down into the pit." Here we can hardly help seeing a forecast of the mediator who has been revealed in the New Testament.

This part of Elihu's speech (chapter 33) shows that it is not necessary for Job to accuse God in order to justify himself, or for the friends to condemn Job in order to justify God, but that the justice of God and the suffering of the righteous are not incompatible. In the other speeches, while there is much that is in the same strain as the speeches of the three friends, there is the added idea that in God's dealing with men and in the works of nature he has shown his greatness, wisdom, and perfections in such a

way as that one should not doubt his justice though unable to understand his doings. Whatever he sends should be accepted in humble submission and in confidence that God is just and righteous.

Thus Elihu's speech is seen to have a natural place in the "fairly harmonious whole." While it cannot be said to solve the problem, it does make an important addition to the argument, and helps to prepare Job for the speech of God which follows. Though he may not be mentioned in the prologue and epilogue, his speech is needed as a link between the other parts of the book.

(3) The Theophany.

Jehovah is next presented as speaking out of the whirlwind. The participants in the debate up to this point have been acting on the earthly stage, in complete ignorance of the heavenly scene given in the prologue. Now the chief actor in that heavenly scene takes part in the discussion.

He chides Job with darkening counsel by words without knowledge (38. 2). He does not undertake to defend himself or justify his actions by arguments or appeals to Job's intellect. Not by self-justification but by self-revelation does he seek to maintain the loyalty of his servant. He suggests two lines of thought.

In the first discourse he shows to Job his inability to understand the workings of the forces of nature. As Job looks about he can see innumerable things beyond his power of comprehension, yet these are the handiwork of God. How then can Job pass judgment on God's government? "Shall he that cavilleth contend with the Almighty?" (40. 2). To this Job can give no answer, but only acknowledges his littleness.

In the second discourse Jehovah challenges Job to clothe himself with divine majesty and power and take over the moral control of the world. Can he subdue the forces of evil and pride? To impress on Job his utter inability to cope with these great forces of evil he draws a vivid picture of two mighty animals, the behemoth and the leviathan. If he is unable to subdue these, mere animals that do God's bidding, how much less can he take the moral control of the world? At this display of the divine attributes and perfections Job can only answer (42. 5, 6):

"I had heard of thee by the hearing of the ear,
But now mine eye seeth thee:
Therefore I abhor myself,
And repent in dust and ashes."

Space forbids the discussion of any of the critical questions involved in these last chapters. Attention must be centered on the solution of the problem of the book. If the question is, "Why do the innocent suffer?" the conclusion must be that the question is left unanswered. God does not offer an intellectual or philosophical solution to the problem, but offers a revelation of himself as the religious solution. When Job sees God he is not merely silenced, but satisfied. He has been struggling with doubts and murmuring against God, but with the vision of God the doubts vanish, murmurings cease, and peace settles over his troubled spirit.

The Epilogue.

If this were the only problem of the book we might wish it to end thus with Job a moral and spiritual victor in the midst of temporal wreckage. It might seem an anti-climax to restore to Job his earthly possessions. It would appear that the author in his conclusion falls back on the doctrine he has so beautifully and successfully refuted, namely, that prosperity is a proof of piety.

But if we think of the book as a theodicy we come to a different conclusion. Satan's challenge implied that God could not hold the loyalty of a man except by temporal rewards. This is a direct attack on the honor of God. The pious Job is settled on as the subject in the contest. The calamities come upon him, and his wife urges him to renounce God and die, but Job holds on to his integrity. The friends try to convict him of sin, but he has the abiding consciousness that he is upright. It is true that he sometimes sins by charging God foolishly, but still he clings to God as his only hope. Satan has said, "He will renounce thee to thy face." When God finally reveals himself to him, instead of renouncing him to his face he falls in humility and adoration at his feet. God has won in the contest. He has shown that man will be loyal to him for what he is, and not for what he gives only.

This view does not detract from the moral victory of Job mentioned above. He knew nothing of the conditions of the contest, and fought his way through darkness to victory, and stands out as a moral hero. God has been using him as an object lesson. Now that the lesson has been taught and Satan defeated, what need is there for God to al-

low Job to continue to suffer? Why not again give expression in a temporal way to his approval of his servant? The epilogue is thus seen to be not an anticlimax, but a fitting conclusion to the book.

Northfield Summer Conferences, 1928.

The dates for the Northfield conferences next summer are announced as follows:

Men Students' Conference, June 15-23;
Young Women's Conference, June 25 to July 2;
Woman's Interdenominational Home Mission Conference, July 5-13;
Women's Foreign Missionary Societies, July 13-21;
Religious Education, July 23 to August 1;
General Conference, August 1-13;
Christian Endeavor Conference, Aug. 13-20.

Among speakers announced are Bishop Dallas, Miss Margaret Slattery, President Henry Sloane Coffin, President Clarence A. Barbour, Prof. James Moffatt, Dr. Paul E. Scherer, Dr. Louis Sweet, Miss Mary Applegarth, Mrs. Henry W. Peabody, Dr. Albert W. Beaven. Dr. and Mrs. Donald Fraser of Livingstonia, Central Africa, Scotland's greatest living missionaries, are coming for the foreign missionary and the General conferences.

In Future Numbers.

Dr. John A. Hutton—Studies in 1 Corinthians, and other addresses.
Rev. James Reid—Aspects of Faith in Hebrews 11, and other addresses.
President E. Y. Mullins—Leadership in the Ministry, and Manifold Blessings.
President Walter L. Lingle—The Place of the Holy Spirit in the Church (June).
Dr. James G. Gilkey—Is the Sense of God's Presence a Delusion?
Dr. John McDowell—Some Essentials of Christianity: a series.
Bishop John T. Dallas—Tools for One's Life Work.
Dr. Dan Poling—The Superlative Issue.
Rev. Robert M. Russell—The Hazard of Faith.
Miss Grace H. Hamilton—Isaiah and the Beauty of Holiness.
Dr. Otis B. Foye—Effects of the Bible upon Humanity.
F. B. Meyer—Daily Readings, 2 Samuel to Job.

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Dear Sirs:

I have been receiving the **Record of Christian Work** for some years, and should be glad to have it sent to my new address.

I wish to say that I read with joy and with profit everything that appears in your Christian magazine. All good Christian literature is published in English. There is no such thing in the Spanish language. If we ministers of the gospel in Latin America could not receive books and papers published in the States, we would be in a poor condition. I find material in your magazine for my sermons, and methods of church work. The Bible studies, the Sunday school lessons and Christian Endeavor departments are most interesting. I find real and nourishing food in your **Record.** That is why I humbly ask you to send it to the address I have given.

With thanks and love in the dear Lord of all,

(Signed) J. Espada Marrero.

Prayer for the Use of Sailors and Persons at Sea.

Prepared by the General Assembly of the Church of Scotland.

Almighty God, who art the confidence of all the ends of the earth and of them that are afar off upon the sea, under whose protection we are alike secure in every place, and without whose providence we can nowhere be in safety, look down in mercy on us thine unworthy servants who are called to see thy wonders on the deep and to perform the duties of our vocation in the great waters! Let thine everlasting arm be underneath and round about us! Preserve us in all dangers, support us in all trials, conduct us speedily and safely on our voyage, and bring us in peace and comfort to our desired haven!

Be pleased to watch over the members of our families and all the beloved friends whom we have left behind! Relieve our minds from all anxiety on their account by the blessed persuasion that thou carest for them!

Above all, grant that our souls may be defended from whatsoever evils or perils may encompass them, and that abiding steadfast in the faith we may be enabled so to pass through the waves and storms of this uncertain world that finally we may come to the land of everlasting rest, through Jesus Christ our Lord! Amen.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Studies in Mark.

April 1, 1928.

Jesus the Suffering Messiah.

Mark 8. 27-37.

It is near the close of the Galilean ministry, within six months of the cross. Just what does our Lord's popularity mean? What impressions has he made? What do people think of him?

The lesson begins a new section in his ministry. It is in three parts: confession of him as Messiah, 27-29; his coming suffering and glory, 30-33; some conditions of discipleship, 34-37. In all this our Lord takes the initiative, as if he was interpreting his career and surveying the future up to his second coming (38).

Does it matter what one believes concerning Jesus of Nazareth? 27-29.

It mattered to the people. They held varied opinions, all wrong, but all putting him on a high level as to character and work. The impression made by our Lord was complex, inclusive of many diverse traits, for no one prophet was quite like him, yet each was suggested by something in common with him.

It mattered to Peter and the apostles. They had been with him over two years, and knew him better than any one else. They had sacrificed all for him. "Whom say YE that I am?" Peter voices their unanimous opinion in the conviction, "Thou art the Christ." Their whole value in Christ's cause depended upon this belief. Our Lord accepted the declaration.

It matters to you and me and all the world, for denial of Jesus' Messiahship and deity is a lie, 1 John 2. 22, 23, while acceptance thereof is life through his name, John 20. 31.

Every one who comes into contact with Christ must face this question. Any estimate short of the full truth means loss of blessing and power in our lives. The world needs outspoken Christians who can give clear testimony to Christ out of firm convictions.

What kind of a Messiah was Jesus? 30-33.

The Jews expected a political Messiah who should restore the kingdom of Israel in glory. So now our Lord restrains their testimony because the people are not ready for it, and begins a new line in his teaching, though he was really only recalling ancient prophecies: he tells in plain words of a suffering Messiah, of his own impending death, to be followed by resurrection.

Was it impulsiveness, or presumption, or disbelief, or loyalty, or jealousy for the Master, that led Peter to rebuke him for this pessimistic talk? How could his work be accomplished if he was crucified? Our Lord revealed the secret in his reply: Peter was looking at things in man's way, not God's: as if he could install the kingdom without taking the way of the cross.

What conditions did Christ set for his followers? 34-37.

Speaking now to the crowd our Lord gives two conditions of discipleship.

First, self-denial: complete self-renunciation, ceasing to think of oneself, one's interests, desires and aims, and recognizing the absolute claim of Jesus to all one is and has. Christ substituted for self.

Second, taking up one's cross. To those who listened to Christ, taking up one's cross meant carrying it on the way to crucifixion. For us this heroism is no more, but discipleship still means readiness to sacrifice and to suffer.

These conditions are not futile. All down the centuries there have been loyal followers of Christ whose spirit has been one of glad self-sacrifice in his name. What manner of disciple are you?

Golden Text—If any man would come after me, let him deny himself, and take up his cross, and follow me! Mark 8. 34.

April 8, 1928.

The Resurrection.

Mark 16.

In last week's lesson our Lord began to tell the XII of his impending death and resurrection. The lesson committee has jumped the intervening record in order to study Mark's account of the resurrection this Easter Day.

The account is brief, and summarized. The teacher should read the accounts in the other Gospels, which give differing but not contradictory details, as is to be expected of different observers.

Jesus risen, 1-8.

It is a depressing approach to the gladdest day this world has ever known. The tragedy of the crucifixion was upon the women, but Saturday night, as soon as sabbath was ended, inspired by love and eager in their devotion they secured spices with which they proposed to anoint the body which had been hastily entombed by Joseph of Arimathea, 15. 46. At dawn they went to the tomb. En route they worried about the massive stone door. They had no other idea but that the body lay within. But God had provided against their unbelief in our Lord's resurrection by rolling back the stone. The seal was broken, the Roman guard gone. They had the testimony of their own eyes that the body was not there.

But an angel was there with a positive word. "He is not here, he is risen!" Let the disciples meet him in Galilee as arranged, and the negative evidence of the vacated tomb and the undisturbed grave cloths would be clinched by the positive evidence of his risen self.

"Tell his disciples, and Peter," especially Peter. How Peter would welcome the personal message! The last time he had seen the Lord was in the Judgment Hall after he had thrice denied him, but "And Peter" would scatter his fears and doubts. Our Lord still trusted him and assured him a place within the XII.

Jesus ascended, 19, 20.

Our Lord is now at the right hand of God. The right hand is the place of honor and power. He exercises his mediatorial office, waiting until that glad day when he will come again. Meanwhile he coöperates with his disciples on earth in the preaching of the gospel in all the world.

How does the resurrection of Jesus interpret his life and claims?

How vindicate his teachings?

How insure the truth of our immortality and resurrection?

The historic Christ is not enough. We must know him as our risen Lord in personal experience.

Golden Text—Because I live, ye shall live also. John 14. 19.

April 15, 1928.
Transfiguration and Service.
Mark 9. 2-29.

Transfiguration, 2-9.

We must read the accounts in Matthew (17. 1-8) and Luke (9. 28-36), also 2 Peter 1. 16-18, in order to get all we may know of this momentous experience of our Lord. The story is familiar, but its lessons are enduring.

Taking Peter, James and John into the privacy and isolation of a high mountain, our Lord was transfigured. What happened? Something beyond human language to describe. Matthew says, "His face did shine as the sun, and his garments became white as the light." Mark, "His raiment became shining, exceeding white as snow, so as no fuller on earth can white them." Luke, "The fashion of his countenance was altered, and his raiment was white and glistering." Not only was his human body changed into a glorious appearance, but even the clothes he wore were changed.

Then Elijah and Moses step out of the unseen world, also in glorified fashion but recognizable, conscious, conversing with Jesus. Death had not destroyed their individuality, nor their interest in human affairs. Luke says the subject of their talk was our Lord's death. From this mountain they could see Mount Calvary. This would give new meaning to the cross, and make our Lord's previous announcement easier for the disciples to understand.

Matthew says a "bright cloud" overshadowed them. Was it the shekinah, the manifestation of God's presence met with frequently in the Old Testament? From the cloud issued the voice of the Father, the same voice as spoke at our Lord's baptism, and again when Greeks sought to see him (John 12. 20-30). That voice, says Dr. F. B. Meyer, lifted the old dispensation from its hinges, and bade men hear his Son. Moses, representative of the law, and Elijah of the prophets, give way to Jesus only, as type and prophecy give way to fulfilment.

If we heed the Father we must hear the Son!

Service, 14-29.

We cannot live on the mountain top, as Peter proposed. We must return to our everyday life and responsibilities in the valley. But what a condition our Lord found, —controversy between the disciples and the scribes, impotence to heal a most trying case of epilepsy for lack of faith and prayer! What a contrast between the heavenly glory and companionship above and human unbelief and need below!

It evoked three notable remarks from our Lord.

First (19), "O unbelieving generation! Till when shall I be with you? Till when shall I bear with you?" It was not language of rebuke, but of his own pity. Unbelief on all sides! "How long shall I be able to bear your burdens?" What burdens even children have!

A moment later, quoting the plea just uttered by the distracted father and placing the responsibility of faith upon him, "'If thou canst,'—all things can be to him who is believing!" (23). The practical omnipotence of faith,—is there any limit to our Lord's "all things"? The father had a measure of faith,—that is why he brought the boy to be healed. But he felt its meagerness in the presence of Christ,—"Help my want of faith!"

Thirdly, as the secret of the disciples' failure (29), "This kind can come out by nothing but prayer." Faith and prayer, therefore,—the prayer of faith, prayer as the activity of faith,—are the conditions of successful Christian service. They tap the divine resources. If we fail in life and service there is a reason. Our Lord can point it out, and prescribe the remedy.

Golden Text—He that abideth in me and I in him, the same beareth much fruit: for apart from me ye can do nothing. John 15. 5.

April 22.
Jesus and the Home.
Mark 10. 1-16.

Lord Jesus and divorce, 2-9.

Apparently they were bothered with sex

problems in Christ's day as in ours. The Pharisees took advantage of this to try to trap our Lord. May a husband dismiss his wife? they asked.

We are told that there were two schools of thought among the rabbis, one strict, the other more liberal in their views of divorce. Herod Antipas, in whose territory our Lord was at the moment, had divorced his wife and married his brother Philip's wife while Philip was still living. It seemed to the Pharisees that our Lord must antagonize either the religious leaders or Herod, in which latter case he might meet the fate of John the Baptist, Mark 6. 17, 18.

In reply, our Lord approached the question from the religious standpoint, which was of course the standpoint of the Pharisees also. What did Moses direct? They quote Moses' permission for divorce. But our Lord explains that such permission (not command,) was only a temporary and provisional expedient given because of their hardness of heart: which may mean their unwillingness or incapacity to fulfil God's will in the matter of marriage, or the brutality they might show their wives if divorce was not allowed.

Then our Lord proceeds to declare his own teaching on the question of marriage. He had nothing new to announce, for the underlying principles are unchangeable. He goes back beyond the Mosaic legislation to creation. Marriage is based on creation and the nature of mankind. It originated with God, who created mankind male and female. It is the most fundamental human relation. On account of it a man will leave his parents and form a new unit of society. Man and wife become one, and what God has yoked let not man separate. Divorce was no part of God's original purpose. If the divine idea of marriage is realized, divorce is unthinkable.

The sex problems they had in those days have been enormously aggravated in our day. How far should merely civil legislation be allowed to modify the plans and purposes of God as revealed in the Bible?

Divorce is the destroyer of the family, the enemy of the home. The safety and stability of society rest on the stability of the family, which in turn rests upon the permanence and welfare of the marriage relation.

Lord Jesus and children, 13-16.

It has been pointed out that ancient literature and pagan religions know almost nothing of children. Christianity, on the other hand, is preëminently the religion of the child. Think what Christ has done for the child!

The kernel of our Lord's teaching in this matter is in the words, "Of such is the kingdom of God." That is, of such as have childlike trustfulness, and lack of self-consciousness, and dependence of spirit, and teachableness. Such qualities are necessary before any one can "receive" or "enter" the kingdom of God. It was a new revelation!

It follows that children should not be forbidden from coming to Christ. Coming to him means loving him and obeying him in so far as they understand his will. Men forbid them when they doubt their understanding of Christ. It means coming to Christ himself: not to Sunday school or church, not the acceptance of a creed.

Every believer in Christ should eagerly bring his children to him when they are little.

Golden Text—Honor thy father and thy mother (which is the first commandment with promise). Ephesians 6. 2.

April 29, 1928.

The Cost of Discipleship.

Mark 10. 17-27; 12. 41-44.

The two portions intimate our Lord's valuation of money. In one case a rich man whom he challenged to get rid of all he had before becoming a disciple: in the other case a poverty-stricken Oriental widow whose two small coins he immortalized as her gift to God of all she had.

What discipleship would have cost the young ruler, 10. 17-27.

This man of exceptional character,—young, eager, wealthy, lovable, yet not satisfied,—asks Lord Jesus an all-important question. He receives a definite answer, but rejects the terms in sorrow (or vexation?): a case of eternal life sought and missed!

He was sincere, but he had an imperfect idea of who Jesus was: hence our Lord first clears that point by leading him to see that if he is good he is God.

Then our Lord meets him on his own ground and sends him to the law. The ruler thinks he has kept the commandments all his life, yet he is conscious there is something lacking. This Lord Jesus points out in verse 21, the key verse: renunciation—"Sell all thou hast"; service—"give to the poor"; with promise of something better—"treasure in heaven"; then discipleship—"come back, take up the cross, follow me" as the new center of his life. Our Lord did not want his wealth: he wanted HIM.

The test showed he lacked the spirit of sacrifice, consecration. He was not ready to pay the price, to yield his all. Poverty was not the one thing lacking, but mastery of his wealth. Our Lord did not require others to "sell all," but in this case it was a vital test.

His refusal moved our Lord to comment upon the difficulty of full surrender in the case of rich people, the danger of their relying on riches. And his words awakened amazement, doubtless because the Jews had always understood that prosperity was a token of God's favor, and would be every

man's lot in the Messianic kingdom: so if this rich, moral, cultured ruler had a hard time entering the kingdom, what chance would a poor man have?

It may be true that few rich men become Christians, but Christian men may become rich. Unhappily men and women often seem to lose their ardor as wealth and social prestige increase.

What religion cost the poor widow, 12. 41-44.

Picture our Lord seated facing the money receptacles in the Temple, observing the people thoughtfully as they passed by and dropped in their offerings! Along comes this poor woman. Our Lord knows all about her circumstances and her gift. Then he comments.

As he measured her gift it bulked more than larger sums. Others gave out of what they could spare: she in her want gave all she had to live on. The spirit of sacrifice and surrender is what counted. It measures the cost of our discipleship today.

"If the story had been fiction, would it not have ended by our Lord calling the widow and rewarding her with some rich gift? But he allowed her to go unrecognized, because he knew the gift was its own reward. With an empty purse and a glad heart she went back to work, like so many simple-hearted men and women whose desire is not to parade but to conceal the sacrifice they have made for God. Probably she never knew that her act had been seen and understood by One who was greater than the Temple."—J. H. B. Masterman.

Golden Text—Where thy treasure is, there will thy heart be also! Matthew 6. 21.

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton.

What Happens When Young People Dare to Follow Christ?

Luke 9. 57-62. April 1.

To dare means going to work with what you have.

The measure of your dares is the storms they can weather.

When young people dare to follow Christ it forces them to take sides for or against him.

Men live in a world that is just as big as the things they dare to do.

Every one who has dared to set the world to thinking along new lines has had to suffer for it.

Jesus was not crucified for doing kind things, but for daring to interfere with those who made a living out of unkindness.

—Sayings of Roy Smith, adopted and adapted to our subject.

* * * * *

The thing that hinders most young people from daring to follow Christ is, as one has said, their reluctance to break with the world. Let such remember—

They only the victory win
Who have fought the good fight and have vanquished the demon that tempts us within;
Who have held to their faith, unseduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight,—if need be, to die!

* * * * *

"I've tried all sorts of ways to be happy," said a discouraged young Christian woman, "but they never last."

"Did you ever try forgetting yourself for six months?" asked her listener.

"No, I guess I haven't," was the hesitating reply, "but I will try that."

She did try that, and at the end of six months she became a glowing radiator of the joy of her Lord.

That's what happened to her daring to do as Jesus would like to have her do.

* * * * *

A pastor asked a young man who was being examined for church membership what led him to accept Christ.

"Six months ago," replied the young man, "I selected a prominent man of this church but a few years older than myself, and subjected him to microscopic scrutiny. I watched him in church, business, and social life. I made minute inquiries about his home life, and personal habits, and he stood the test."

Those who "dare to follow Christ" present to the world an indisputable argument in favor of Christ, and become unconscious evangelists.

Why We Believe in Immortality.

1 Corinthians 15. 16-23. April 8.

We believe in immortality—

Because Jesus rose, Mark 16. 1-13;

Because reason demands it, 1 Corinthians 15. 19, 31, 32;

Because of apostolic testimony, 1 Corinthians 15. 1-11;

Because of Jesus' word, John 14. 1-6;

Because an innumerable company of devoted saints have believed it.

The devoted missionary Judson said: "I am not tired of my work, neither am I tired of the world, yet when Christ calls me home I shall go with the gladness of a boy bounding away from school."

A deep spirit within me says, Look beyond!—Julia Ward Howe.

'Tis the divinity that stirs within us,
'Tis heaven itself that points out an hereafter,
And intimates eternity to man.
—Addison.

Immortality is a dream that all men dream together, and that all must dream.—Kant.

If there is no life beyond death, then this life is like a silly moving picture film that might as well be run backward as forward, because there is no meaning in it.—Anon.

* * * * *

Above the triple doorways of the Cathedral of Milan there are three inscriptions. Over one is carved a beautiful wreath of roses, and underneath the legend, "All that which pleases is but for a moment." Over the other is sculptured a cross, with these words, "All that which troubles is but for the moment." But over the great central entrance to the main aisle is this inscription, "That only is important which is eternal."

Unless this last truth becomes a practical belief with us we shall fail to receive one of the most important lessons of Easter Day.

* * * * *

A lecturer speaking upon the resurrection of Christ was asked: "Wouldn't the resurrection story be more convincing if its narrators had agreed?"

The lecturer replied: "I was once serving on a jury where we had three witnesses who told exactly the same story in similar words, and stood cross-examination well. The judge told us to receive their evidence with caution because it was so uniform. Independent witnesses almost always disagree about some detail because of their different viewpoints."

I read all the versions of the Easter story every year, and apparent discrepancies in the Gospels serve more and more to dispel all doubt of its veracity, and its promise of life everlasting.

The Dangers of Slang and Cheap Talk.

Matthew 12. 33-37. April 15.

Since speech is but the overflow of the mind, our language symbolizes what we have in our mind. For

All things are symbols. The external shows
Of nature have their image in the mind,
As flowers and fruits and falling of the leaves.

Talking is like playing on a harp. There is as much in laying the hands on the strings to stop their vibrations as in twanging them to bring out the music.—O. W. Holmes.

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Cheap talk includes—

C—riticism, which is as dangerous as it is easy;

H—ypocrisy, which greets you at the door with words of welcome, and wishes in its heart you were in Guinea;

E—xaggeration, which darkens one's words with insincerity;

A—spersion, which is

"The babbler's trade:
To listen is to lend him aid,
And rush into dissension";

P—rofaneness, which is a brutal vice. He who indulges in it is no gentleman;

T—attling. Remember, "Where no wood is the fire goeth out; so where there is no talebearer, the strife ceaseth";

A—rgument, which Bacon says "is like an arrow from the crossbow; testimony, like the arrow from the longbow, the force of the latter depending upon the strength of the arm that draws it";

L—ying,

"One lie brings forth others,
Dark sisters and brothers,
And fathers and mothers,
A horrible crew."

K—navery, which is the dialect used by Satan.

S—lang and vulgarity are like two dear and intimate friends each abetting the other;

L—aughter and wit are always slangy if directed against morality or divine things;

A— thin line lies between the use of the words "Gosh" and God, and "darn" and damn;

N—asty words are among the most dangerous. They not only pollute our conversation, but our whole moral nature;

G—ive not thy tongue too great liberty! A sword in the scabbard is thine; if vented, it is another's hand.

Why and How Should Christians Support the 18th Amendment?

Exodus 21. 28, 29; Proverbs 23. 29-32. April 22.

Why I voted for the 18th Amendment: Because I hated the liquor traffic; its commercialism, its greed and avarice; its domination over politics; its utter disregard of law. I hated it for the load it strapped on labor's back; for the human wrecks it caused; for the almshouses it peopled; for the prisons it filled; for the insanity it begat; for its countless graves in the Potter's Field; for its spiritual and moral degradation; for the homes it destroyed; for the hearts it broke; for its heartless cruelty to the aged and helpless; for the black shadow it threw over childhood.

Thank God those days are gone! Who would vote for their return?

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The late Booker T. Washington said, immediately after the 18th Amendment went into effect:

"I know my race. I know its conditions of living. I know its weaknesses. And I say that the closing of the barrooms of the South has been a second emancipation."

In reference to the personal liberty sophistry, an eminent writer says: "My liberty ends where it begins to involve the possibility of ruin to my neighbor."

No agency of the Christian churches ever accomplished so much in so short a time and so competently as the Anti-Saloon League, but the time has come for a threefold housecleaning. It must renounce all its dubious political commitments. It must have a change in the personnel of its leadership. It must restudy and readjust its policies.—"Christian Century."

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Why Christians should support the 18th Amendment:

W—e as Christians are pledged followers of Christ. He fought evil in all its forms;
H—e that is not with me is against me;
Y—e cannot serve two masters.

How? By—

H—eartily coöperating with all agencies for decent, clean and sane living, for which the 18th Amendment stands;
O—bservance of state and national constitutional laws, which were framed for the greatest good to the greatest number, even if your opinions differ from the framers of those laws;
W—eeding out officials who are in league with the bootleggers.

Right Attitudes toward the Religion of Others.

Romans 14. 1-13. April 29.

An outstanding Christian principle is, "Never despise weakness or ignorance!"

Senator William E. Borah in a recent address said: "Kipling's lines, 'Teach us the strength that cannot seek by deed or thought to hurt the weak,' express something more than mere sentiment. They embody a deep and profound principle of right living between nations.

"If this principle were applied in good faith, as we so often profess, to Latin America, and particularly Central America, those countries would be happy to recognize that 'peculiar interest' which we claim and which they would have no reason to deny."

These words, applied to our missionary interest, are significant.

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When some one asked William Ashmore, 50 years a missionary in China, to mention qualifications for a good missionary, he said:

"Close to the top of the list I should place the ability to work in harmony with others. Willingness to let others have their say. The power to do your best in the methods that the majority approve, even if they do not seem best to you."

This attitude is being assumed more and more by our missionaries in their strictly religious work. Therefore it is being said, "The road to religious unity runs past the mission station."

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Those who work among savage and degraded races tell us the absurd weight that they sometimes lay on distinctions that to a stranger seem trifling and ridiculous in the extreme.

The late Dan Crawford, African missionary, told a story of a group of black men who traveled many miles to tell of a dream that had revealed to them that man is nothing and God is all. Crawford didn't laugh at the dream, but built upon it. "Go thou and do likewise!"

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"Let the best be said of any religion, and it will be found that yet more may be said of Christianity."

"Get the truth once uttered, and 'tis like
A star new-born that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake."
—Lowell.

Since in all so-called non-Christian religions you will find ideas of a God who is the embodiment of truth, it behooves us to be tolerant toward our non-Christian friends, regardless of race or religion.

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

APRIL, 1928.

SUNDAY, 1st. *Mary turned herself back, and saw Jesus. John 20. 14.*

The church has never been revived by novelties. It has always been revived by turning back to a simple faith, to a lost vision, to a rediscovery of the Lord Jesus.—George H. Morrison.

MONDAY, 2nd. *Only rebel not ye against the Lord, neither fear ye the people of the land: for they are bread for us, their defence is departed from them, and the Lord is with us: fear them not! Numbers 14. 9.*

That is, Do not fear people who you think will prevent your obtaining what God has

promised! Nothing can stop the man who means to go on in the ways of the Lord.—Thomas Champness.

TUESDAY, 3rd. *But unto you that fear my name shall the Sun of righteousness arise with healing in his wings. Malachi 4. 2.*

We can never see the sun rise by looking into the West.—Japanese proverb.

WEDNESDAY, 4th. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you! Matthew 7. 7.*

Ask with importunity, and ye shall receive! Seek diligently, and ye shall find. Knock with faith and confidence, and the door shall be opened unto you.—George A. Buttrick.

THURSDAY, 5th. *If we live by the Spirit, by the Spirit let us also step! Galatians 5. 25 (literally rendered).*

Who shall reckon up the significance of steps? They are great things in their littleness. They are great in power over our own life. They are great in the impression they make upon those who surround our life and see it.—Handley C. G. Moule.

GOOD FRIDAY, 6th. *Jesus said unto them, ... Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? Mark 10. 38.*

If I should see him, scorn'd of men, rejected,
Bending beneath that bitter cross anew,
With patient eyes that smile through tears of anguish,
His brow thorn-crown'd, scarr'd hands, pierced through and through:
If he should hold to me the cup of suffering,
Bidding me drink the dregs and trust him still,
I wonder would I shrink from such a testing,
Or stretch out hands of faith to do his will?

SATURDAY, 7th. *Now the next day . . . . the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again! Matthew 27. 62, 63.*

If he should come today and stand beside me,
And I should see him as he was of yore,
When veiled in flesh in all his stainless beauty
He walked beside the Galilean shore:
If he should speak and beckon me to follow
A lonely path and dreary up life's hill,
I wonder would I dare to go unflinching,
Caring for naught save but to do his will?

EASTER SUNDAY, 8th. *Then said Jesus to them again, Peace be unto you! As my Father hath sent me, even so send I you. John 20. 21.*

If I should see him in his risen splendor,
Bearing the palm of perfect victory,
Love's very self enthron'd triumphant, tender,
Gleaming in light of awful purity:
If he should touch me with those radiant fingers,
Sealing me his, his purpose to fulfil,
Would I refuse that claim to my allegiance,
Or strong in faith go forth to do his will?

—Anonymous.

MONDAY, 9th. *But now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Corinthians 15. 20.*

The silver thread of resurrection runs through all the believer's blessings from his regeneration onward to his eternal glory, and binds them together.—C. H. Spurgeon.

TUESDAY, 10th. *Behold, I stand at the door and knock! If any man will hear my voice, and open the door, I will come in to him and will sup with him, and he with me. Revelation 3. 20.*

The resurrection of Jesus is a matter not only of historical evidence, but of heart communion: a presence that abides with us. He dwells with us that we may dwell with him. —C. H. Spurgeon.

WEDNESDAY, 11th. *Thy will be done in earth as it is in heaven! Matthew 6. 10.*

True prayer is the endeavor not to change but to accomplish the will of God.—A. W. Robinson.

THURSDAY, 12th. *This poor man cried, and the Lord heard him, and saved him out of all his troubles. Psalm 34. 6.*

Trouble may begin like dew, and then may trickle in upon us, and then may greatly increase its volume. It may become a river, a torrent, a cataract, and may go on even to become a great sea. Beware of beginnings! That which is simple at first may become awful at last. We talk of a "sea of trouble." The poet was right when he formed and expressed that daring and tumultuous image. —Joseph Parker.

FRIDAY, 13th. *Let him that is athirst come! Revelation 22. 17.*

All that God asks of man is willingness to be saved. If we desire grace we can have as much as we will. Listen to this, my soul, and drink at the fountain!—Thomas Champness.

SATURDAY, 14th. *Forgetting those things which are behind. Philippians 3. 13.*

Do not dwell forever on your conversion years ago, but tell us about your conquests over sin today! Can't you tell us something about your baptism of the Holy Ghost today?—A. J. Gordon.

SUNDAY, 15th. *And he hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and shall trust in the Lord. Psalm 40. 3.*

A song may be old, yet to us it may be new. And so when God in his redeeming love puts the old sweet song of grace upon your lips, the song is new. It is your very own. It seems as if no one else had ever sung it!—George H. Morrison.

MONDAY, 16th. *I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me. Habakkuk 2. 1.*

Beware lest many a proffered succor from

heaven goes past us because we are not standing on our watchtower to catch the far-off indications of its approach, and to fling open the gates of our heart for its entrance!

TUESDAY, 17th. *Blessed is the people that know the joyful sound! They shall walk, O Lord, in the light of thy countenance. Psalm 89. 15.*

God is not such an abiding reality to our souls as he ought to be or as he would be were we walking in more simple faith and dependence on him.—C. H. McIntosh.

WEDNESDAY, 18th. *He shall call upon me, and I will answer him. Psalm 91. 15.*

Patient merit has a real chance in a world of accidents.—W. L. Watkinson.

THURSDAY, 19th. *When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh! Luke 21. 28.*

Out in the world—distrust of one another,
And blindness to the warnings of their day:
Within the veil—the glorious hope unfolding,
"The Bridegroom cometh," he is on the way!
—Ivy M. Fordham.

FRIDAY, 20th. *As one whom his mother comforteth, so will I comfort you. Isaiah 66. 13.*

That is to say, God does not need persuading to do it. A mother loves to comfort, and is never tired doing it.

SATURDAY, 21st. *I will not fail thee. Joshua 1. 5.*

And what was Joshua's experience? Well, he told the people almost with his dying breath, "Ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you." And this will be thy experience too, O my soul!—Thomas Champness.

SUNDAY, 22nd. *Be filled with the Spirit! Ephesians 5. 18.*

Life is life even while it is ebbing, but oh, how different! Even so the Holy Spirit may be in you as life, or as life more abundant. In you as a single drop of water, or in you as a deep running river! In you as the tranquil atmosphere, or in you as a mighty rushing wind! Tell me, then, child of mercy, bought with blood, heir of all worlds, with so much within your reach, are you content to have so little?—H. B. Macartney.

MONDAY, 23rd. *Wherefore glorify ye the Lord in the fires! Isaiah 24. 15.*

A man has as much religion as he can show in time of trouble.

TUESDAY, 24th. *Pray for us: for we trust we have a good conscience, in all things willing to live honestly! Hebrews 13. 18.*

O God, keep my conscience sensitive, so that I may be drawn back at the start from a course of life that would end in hardness of heart and loss of spiritual vision!—W. L. Watkinson.

WEDNESDAY, 25th. *Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord! Psalm 27. 14.*

Sometimes when we kneel to pray we cannot think of anything that we want. Oh for more hours when we are not asking favors, but looking into his face, learning to have him with us here that we may revel in the joy of being with him there!—Cleland B. McAfee.

THURSDAY, 26th. *He that turneth away his ear from hearing the law, even his prayer shall be abomination! Proverbs 28. 9.*

The prayers of the wicked are an abomination to the Lord, and are sent back in showers of burning sparks.—Joseph Parker.

FRIDAY, 27th. *O Zion, that bringest good tidings, get thee up into the high mountain! O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, Behold your God! Isaiah 40. 9.*

To be ready to go wherever there is any form of bondage, singing the gospel song of joy and freedom,—that is the privileged service of the soldiers of the Lord.—J. H. JOWETT.

SATURDAY, 28th. *It is the Lord: let him do what seemeth him good! 1 Samuel 3. 18.*

I would we could get rid of the notion of saying "Thy will be done" with a groan, as though it was necessarily a hard thing God asks of us. God's will is in the sunshine as well as in the shadow.—Willis R. Hotchkiss.

SUNDAY, 29th. *And what shall I more say? For the time would fail me to tell . . . . Hebrews 11. 32.*

There is something surprising in the fact that the inspired writer of the Epistle to the Hebrews was guided to use men from the distant past for the roll call of the heroes of faith. He might have chosen men of his own day, or of a recent generation, since this epistle was written when startling exploits were occurring in the Christian church.

MONDAY, 30th. *This is the day which the Lord hath made. We will rejoice and be glad in it. Psalm 118. 24.*

How different life would be if we said softly to ourselves as each morning dawns, "This is the day which the Lord hath made"! How changed would seem its duties and privileges, its opportunities and gifts, its possibilities and demands! Home and business, work and pleasure, would all be bright with the glory of his presence.—J. Stuart Holden.

Bible Notes for Daily Devotions

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

APRIL, 1928

Sunday, 1st. 2 Samuel 23. 1-7.

This is David's swan-song, his sweetest and last. Reviewing the past, he descries the pathway along which God had led him. It started in obscurity. He was the youngest of a large family of men of splendid physique. They followed war: he was just a shepherd lad, and kept the few sheep which alone remained of what may have been a large flock before the Philistines settled down as overlords. But God had high purposes for the lad, of which he spoke by song and harp, though he was ignorant of the true significance of the music which rang up in his heart. Before Samuel anointed him he had been anointed by the Holy Spirit.

David hardly mentions his father, but twice he refers to his mother as "the handmaiden of the Lord." From her he probably derived his poetic gift, his sensitive nature, and her deeply religious character. To her he sang his earliest psalms. Oh that the mothers of today would more carefully give themselves to the nurture of their boys and girls!

The early years of his reign were full of sunshine. He ruled righteously. In contrast with the midnight that had settled on the land after the battle of Gilboa, the accession of David was like a bright dawn succeeding a night of storm. Poet, minstrel, soldier, king progenitor of the Christ, who was born of the seed of David according to the flesh, alas that so fair a dawn was overcast by the dark clouds of his sin! Was it not to a large extent his own fault that his household was not right with God? He could not forget, nor can we, the cases of Amnon, Absalom, and Adonijah, and there may have been other scandals and disasters arising from his unruly household; but the sun broke through the clouds at eventide, and with his heart resting on the divine covenant, 2 Samuel 7. 15, 16, which even his sin could not annul, he fell on sleep like a tired child. His life had been full of tumult, storm and passion, of war and blood, but rest came at length, and when his body was carried to its sepulcher, which is referred to by the apostle Peter, Acts 2. 29, his spirit was more than satisfied when he awoke to see the face of which he had so often sung.

We confess to thee, O God, that we too have failed to realize the fair ideals which thou hast placed within our reach! Our mornings have been more or less darkened by lapses in obedience and faith. Forgive us, we pray thee, and bring us at last to the morning-land where there is neither sundown nor cloud! In Christ's name.

Monday, 2nd. 2 Samuel 23. 8-39.

Adullam, where David sheltered with his followers, was not far from Bethlehem. He knew well the district. His father's homestead may have been in view, and the pastures where as a lad he had fed the flock. One sultry afternoon as he looked across the valley an irresistible longing swept over him to taste once more of the water which as a boy he remembered going with his mother to draw. Involuntarily he expressed the wish audibly, not for a moment expecting that it could be gratified. But it was overheard, and against tremendous odds the "three mighties" broke through the Philistine troops, and placed the brimming water before their beloved leader.

It would be well if all our young men and women would only desire the water of the well of their early years: when with father or mother they were taught to drink of the living water which stands for purity and cleanness of heart and conduct. Too often they quaff the cup of pleasure in unlawful places, and at great cost because of the sacrifice of modesty and virtue in getting it. Could they drink of those intoxicating wells if they realized that they were not only ruining themselves, but were drinking what had cost the purity and happiness of those who obtained it for their lips? David would not drink the water which might have cost the lives of his brave warriors. Do people realize the awful cost incurred by those who live to gratify their selfish and unholy passions?

How often we sigh for the wells of our early homelife! To see again that face! To feel the touch of the vanished hand! To be again what we were in those guileless, happy years when the forbidden fruit had not been plucked and the flaming sword never passed! Oh for that fresh vision of a life devoted to Christ, that early outburst of love, those songs of hope! But these are vain regrets. There are no mighties strong enough to break through the serried ranks of the years and fetch back the past. But the soul's quest may yet be satisfied by him who said, "He that drinketh of the water that I shall give, shall never thirst." Not in Bethlehem's well, but in him who was

born there, shall our thirst be quenched forever.

Lord Jesus, give us to have within us that eternal spring! May our youth be renewed and our strength fed from the wells of salvation: and give us of thine eternal might that we also may do great exploits for thy name's sake, and to bring thee joy!

Tuesday, 3rd. 2 Samuel 24.

This chapter tells how the site for the Temple was chosen. David conceived the idea of numbering the people. The chronicler says (1 Chronicles 21. 1) that Satan moved him to it. It is not difficult to reconcile the two statements, because the Old Testament writers so frequently attribute to God what we should describe as his permissive providence. The sin of numbering the nation probably lay in the motive. David was eager to impress surrounding nations with such a conception of Israel's greatness that they might not dare attack him along his far-flung frontier line. The divine lover is ever jealous when we exchange our position of waiting only on him for trust in our stratagems. "My soul, wait thou only upon God!"

When the enumeration was completed David's heart "smote him." He saw that he had stepped down from his old fellowship with the Eternal to avail himself of human desires; and he was seized with agony when a pestilence broke out among the people, which he felt was permitted as a merited retribution. Is it not possible that these malign influences are ever lurking in the atmosphere, and that directly the moral and spiritual antiseptic forces in a community are reduced they assert themselves? Was not this in our Lord's mind when he said, "Ye are the salt of the earth"? Reconsecration on the part of David, by the erection of the altar on the heathen site, recalled the nation to its ancient faith, and the plague stayed.

There, on Mount Moriah, where centuries before the angel had stayed the uplifted hand of Abraham, and God had said, "It is enough: stay thine hand," the temple was to be reared for which David had prepared the materials. He insisted on paying the full price because he would not give God that which cost him nothing. From that hour Mount Moriah became the center of national worship, the site of successive temples, and the scene of the manifestation of the Son of man.

It is interesting to be reminded that our heavenly Father holds dear the ancient sites of worship and residence where in the past his beloved sons and daughters have communed with him, suffered, prayed, sacrificed, and died. He loves us, and remembers the past, and counts as sacred those spots where martyrs have died at the stake, or covenanters have saturated the hillsides with their blood.

Great Father, we thank thee for a love to which the past is ever present! Thou dost build thy temples on the sites of our altars. May we so live and die that where we have lived, witnessed, and suffered coming generations may praise thy name and behold thy glory! In Christ's name.

1 KINGS.

Wednesday, 4th. 1 Kings 1.

The last year of David's life, the 40th of his reign, was embittered by a final revolt of the discordant elements which had so often given him trouble, and which were largely due to the jealousies and ambitions which resulted from his harem. Joab at last turned traitor to his old master, and Abiathar, probably instigated by jealousy of Zadok, joined him in espousing the cause of Adonijah, the eldest surviving son. But in 1 Chronicles 22. 9 we are told that years before the Almighty had designated Solomon, at that time not born, to be David's successor, because he would be a man of peace, and would build the Temple. It is hardly credible that this was not known to Adonijah and Joab and the rest, but they clearly felt that they would have no place or power if young Solomon came to his father's throne. Not the last time that kings of the earth and princes have set themselves to overthrow the divine plan and promise!

We naturally turn to consider this narrative as reflecting our own times,—to some extent at least. It seems as though the god of this world is endeavoring to place the rule of mankind in the hands of his own nominees. When we turn to Revelation 12, 13 and 14 we find a conjunction of forces which, even though we do not profess to understand or interpret them fully, suggests an analogy to the closing scenes of David's life. Satan, the leader of the angels' revolt, is cast forth into the abyss. He summons to the throne of this world a ruler in whose personality the worst characteristics are enshrined, and whose pretensions are favored by another leader who insists on acts of worship to this new régime. The conflict between the forces of heaven and hell is terrible but brief, and finally the victorious hosts of light are gathered on the shore of the sea of time. They have come victorious from the beast, and his image, and the number of his name. These symbolic representations are hieroglyphics even to the wisest amongst us, but as we look out on the world today and note the vast increase of armaments, and the warning tremors of earthquake, we cannot but wonder whether the forces of reaction may not be gathering for a last great assault. If so, let us see to it that we are on the side of the greater than Solomon!

Almighty Father, in these days of storm and change enable us to be loyal to thy Son, our Lord and thy anointed king: and may we be accounted worthy to participate in

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that great kingdom of righteousness which shall bring peace on earth and goodwill to mankind! In his name.

Thursday, 5th. 1 Kings 2. 1-11.

We understand, as we stand by David's dying bed, how much 2 Timothy 1. 10 means. David had had marvelous visions of the future, and had ventured further than most in his anticipation of what would await him at the other end of the valley of the shadow of death, but here he speaks only of going the way of all the earth, and of being gathered to his fathers. As Paul puts it in Acts 13. 36, "he fell on sleep, was laid unto his fathers, and saw corruption." He foresaw that in the great future One would arise who would not see corruption, but he had no such view as that of 1 Corinthians 15. 20, 23, 50, etc. Thank God that life and immortality have been brought to light by the gospel!

David was concerned about the future, but for his children and children's children there was a clear and plain path marked out by the covenant, if only they would take it. He had heard the provisions of that covenant through Nathan, and now cast on it the whole weight of his future and theirs. Whatever might be that undiscovered country into which he must go, the future of his far-flung empire was safe if only his children and children's children would be faithful. How merciful it was that he had no hint of the long story of provocation which ended in the passing of king and people into captivity by a nation that was not then in existence! Note that there are portions of that covenant which can never be realized until Jesus takes to himself the kingdom amid the outburst of the hallelujah chorus, Revelation 11. 15!

N. B. There is an appearance of implacable vengeance in David's instructions about Shimei which will be removed when it is understood that it is not uncommon in Hebrew not to repeat in the second part of a sentence a negative which has already been employed. Thus the text would read: "Hold him not guiltless, but bring not down his hoar head to the grave with blood!"

We thank thee, O blessed Saviour, that thou hast abolished death, that it has lost its sting, and the grave its terror! For us it is only as the weighing of an anchor, the passage from the antechamber to the throne room, the home-going of a tired child!

Friday, 6th. 1 Kings 2. 12-46.

This passage records the sentences that Solomon passed on a little group of men who were artfully preparing to dispossess him of the throne. Adonijah had a claim, as David's eldest surviving son, but he knew, as all Israel knew, that before his birth Solomon had been designated as his successor. Indeed, he had already been introduced to the great gathering of notables which David had convened to make clear the divine choice and purpose. See 1 Chronicles 22. 9, 10; 28. 5, 7. Therefore this secret conspiracy of Adonijah, Abiathar, Joab and Shimei was a direct challenge of the pledged word of God. Adonijah had already made one effort to gain the throne, and it was clear that he and the rest had deliberately set themselves to reverse God's clear decision, and there could be no peace so long as they lived.

It is the fashion with large numbers of people to forget that the performance of alms and rites at the altar will not save the soul in the day of judgment. This was the special burden of the prophets, who gave superb expression to this eternal truth. Take, for instance, those magnificent words of Micah, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

Is there not danger that these eternal laws and facts should be lost sight of in the present religious controversies? The different views that may be held on either side with regard to the documents of religion must not be allowed to lessen our common testimony to the fundamental principles on which God is preparing to judge mankind. Whatever our views on this point or the other,—which are not unimportant,—we must never cease reasoning with men, as Paul did, of righteousness, self-control, and the judgment to come. The bugle must give no uncertain sound. We dare not forget Ezekiel 33. 1-9.

O judge of all mankind, who dost pronounce unerring sentence on kings, nations and individuals, may we thy servants give urgent testimony to the eternal principles of thy administration, that men may understand that they will be judged not by their creeds, but by their attitude towards Christ and by the policy which has governed their lives! In Christ's name.

Saturday, 7th. 1 Kings 3. 1-15.

Solomon was about to undertake one of the most responsible duties that ever fell to the lot of man. His action in erecting the Temple and adapting to its service the more simple and antique ritual of the Tabernacle was likely to affect the history of his people for coming centuries. This, coupled with the responsibility of holding together the vast territories and the differing races that David bequeathed, was one of the heaviest responsibilities ever delegated to a mortal. But he met it nobly and rightly as he said, "I am but a little child."

It is to the Moseses, the Solomons, the Jeremiahs who have made similar confessions that humanity is most indebted. The great benefactors of our race, like Newton,

have always confessed that they were as children gathering pebbles on the shores of a boundless ocean. Our Lord himself came near to the same confession when he said, "I can of my own self do nothing," and when he called a little child to him, saying, "Except ye become as little children ye shall in no wise enter into the kingdom of heaven. Whosoever shall humble himself as a little child, the same is greatest in that kingdom."

There are several steps that may be taken in the direction of the child-heart. We have to be born from above, that we may come again to the purity, simplicity and love of childhood. The child is ruled by his heart. He loves more than he knows. He is content to let mysteries unravel and reveal themselves. He allows others to gird and carry him, confessing his own helplessness. As we grow older we increasingly resent having things done for us, but a child leaves others to care, whilst it lives in faith and joy. Such a life of dependence on God is also the safest and happiest. The ivy clings to the strong support of the oak, and can better endure the storm than the oak that fights it. To such a nature God can add many other gifts, as to Solomon. They will not conduce to pride. The soul will still rest, and rest more and more, on the might, wisdom and guidance of its heavenly friend.

Give me, O God, the child-heart, that I may not seek great things for myself, but live purely, simply, trustfully! Surely I have stilled and quieted my soul as a weaned child. I hope in thee, my Lord, from henceforth and for evermore!

Sunday, 8th. 1 Kings 3. 16-28.

In this story of the two women which was told throughout Israel, and at once revealed the wisdom of the young king, we have an interesting illustration of the working of the really cleansed and regenerated soul. Two men may commit the same sin. In each case there may be the workings of the same human passion. But when presently the heat of the passion has passed and the sin has been committed, the attitude of those two is different. The one looks on it with comparative indifference. He says, "I was made that way; I couldn't help myself; and if I find myself in the same circumstances and under the same pressure I may do it again." But the other is in a perfect agony of remorse. "O my Saviour, how could I do it! What possessed me I cannot tell. Wilt thou ever look at me again? Can I ever be as in days past? My Saviour, my Saviour, help me, though the least of saints and the chief of sinners!"

It is easy to discern between these two. The first is a man of the world, who has no conception of a life higher than that of his set, whilst the other is a child of God, who has been regenerated by the grace of God and has known the peace and joy of the saint. There is hope for him. The agony of the soul indicates beyond doubt that the penitent is a true child of God. "Though he fall, he shall not be utterly cast down, for the Lord enfoldeth him with his hand."

It may be that these lines will come under the notice of men and women who fear that they have committed the unpardonable sin. The fact that they so fear it is a most happy and certain proof that they have not done so. The sin that hath never forgiveness emanates from one who has never been truly grafted into Christ, nor born into the family of God. As long as there is agony of soul even to despair, there is an evidence that life is not extinct. Just as a voice, even in whisper, from a submerged submarine encourages those above to redouble their efforts to save.

We thank thee, O Spirit of God, that thou hast begotten in us tender and sensitive natures, which are immediately conscious when we have sinned against thee! May they never become hard or callous, but ever subject to those regrets and yearnings which are the result of thy blessed inworking! In Christ's name.

Monday, 9th. 1 Kings 4. 20-34.

From this description of Solomon's magnificence, which is a testimony to the divine faithfulness, we turn to the beautiful contrast which our Saviour made between the Oriental splendor of the king and the simplicity and purity of the childlike soul. "Solomon," he said, "in all his glory was not arrayed like one of" the lilies of the field, Matthew 6. 28, 29.

A lover and student of nature tells us that there is an analogy between our lives and the beautiful water lily. All lilies have not the same environment to overcome and the same difficulties to meet. Some are planted in pleasant gardens protected from trial, others have a continual struggle as they rise from the depths of the water on the surface of which they lie, opening their golden petals to feed upon the sunshine. Within the stem of the water lily is an elaborate apparatus, consisting of an elastic spiral coil, which expands and contracts, giving it power to rise or sink as the water deepens or diminishes. This enables it always to rise above the pressure in which it lives, and keep its face open to the life-giving sun. Has not that spiral coil a close analogy with the divine nature, which is intended to lift everyone of us? We are not to toil and spin. Our character is not a mosaic of moralities carefully laid in imitation of a pattern, nor does it resemble Solomon's robes, handmade, but is God-evolved, like the lily's flowers.

What a contrast there is between the chapters of the Old Testament and the New! In the Old Testament we find pomp and splendor, the hurricane and storm, the rise and fall of mighty nations. But when we turn to the New Testament we forget how many oxen were slaughtered each day for

Solomon's provision, and we think of the gentle care of God, who feeds the fowls of the air and clothes the grass of the field. This touches our hearts, and helps us.

Give us, we beseech thee, gracious Father, the meek, gentle and lowly spirit, that we may rest not in the might and wisdom of Solomon, but in the purity and gentleness of our Saviour, who taught us to consider the lilies, and to believe that though we cannot weave the robes in which we should stand before thee, thou wilt clothe us as thou dost them! In his name.

Tuesday, 10th. 1 Kings 5.

The desire of David's heart to build the Temple was a reasonable and admirable one, and the Lord God said of it, "Thou didst well that it was in thine heart." At the same time he was not permitted to carry out his purpose, the reason being that he had been involved in great wars. They had beset him on every side until towards the close of his life, when Jehovah had put all his enemies "under the soles of his feet." This absorption in war disqualified him from building a temple which preëminently should stand as the symbol of rest and peace. "No hammer fell, no ponderous axes rung; like some tall palm the mystic fabric sprung,—majestic silence!"

These words may be read by some who in early life desired to be ministers of religion, missionaries, Christian workers, but circumstances barred their way, and they were turned aside. It was not that God had a controversy with them, but because they had, like David, to collect the funds, or to stand aside while others carried out their cherished purposes. Let all such notice the noble resolve of David! If he were not permitted to build the Temple he would at least do his utmost to pave the way for another; and in the last great day, when they stand before God, many unrecognized saints will discover that he was not unmindful of their labor of love, their willingness to stand aside, their provision for another's successful work. This is one of the hardest, though noblest attitudes possible to man. Nothing is greater than to say, "I may not get the credit for it, but I see it to be so necessary that I will make it easy for another to carry out this matter, though my name shall never appear." There is an old legend that when Constantine's magnificent cathedral was opened in Constantinople, on the day of opening not his name, but the name of a poor widow who laid on the roadway wisps of straw to ease the labors of the straining oxen as they dragged the huge monoliths to their places in the foundation, shone out where he had expected to see his own.

Let us, also, see to it that we who are building God's temple, which is his church, are engaged not in war, but in peace! Beware lest your prominence in the clash of arms shall disqualify you from the building up of the church!

Lord Jesus, teach me how best I can serve thee! If thou callest me to dig the trenches or face the foe, lay foundations or build the walls, may I be content and happy! Teach me to do thy will, for thou art my Lord!

Wednesday, 11th. 1 Kings 6. 1-13.

Let us stay to meditate on the silence in which this wonderful Temple arose! The site had to be extended by building up from the valley gigantic boulders, which have remained to this day. Their transport from the Jordan valley was in itself a marvelous achievement. Probably—as it is depicted in Egyptian slabs describing the building of the Pyramids,—these vast slabs of stone were dragged to their position by the united effort of thousands of pressed laborers. Across the Jordan was all the pother, but on Mount Zion the silence of growth. As we learnt yesterday, "Like some tall palm the mystic fabric sprung."

This illustrates the growth of religion in a child's heart. Do not turn his thoughts back on his feelings or faith, but present constantly the love of Christ, speak of him when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up. As thou knowest not what is the way of the Spirit, so thou knowest not the work of God, who, in answer to thy faith and prayer and careful nurture, will do his silent work in the young child's heart.

So also with the work of God in a community. We often meet with pastors or Christian workers who are discouraged if there are no crowds, no eager excitement, no outward response. It is a mistake to become despondent, or to send hither and thither for special help. If the gospel has been and is being preached in reliance on the Holy Spirit, if there is a reverent, obedient faith and expectancy on the part of those capable of judging, if reverent and loving attendance on the means of grace is manifested, be satisfied that though neither hammer, nor axe, nor any tool is heard the building is growing! In our Christian life and work let us not get restless and introspective! Look up, and not down! Not to our own handiwork, but to Christ's.

O Spirit of Christ, work deeply in my heart! May my spirit, soul, and body become a holy temple in which the divine shekinah may forever dwell! May I walk in thy statutes and keep thy commandments, so that thou shalt dwell with me! In Christ's name.

Thursday, 12th. 1 Kings 6. 14-38.

Naturally we who love God desire to give him our richest and best, and we realize that the Hebrew people did their utmost to prove their lofty conceptions of God, though even the golden glory of Solomon's Temple seemed hardly worthy of him whom the

heavens cannot contain. But how comforting are the words of Isaiah in 57. 15, especially in view of the fact that Isaiah himself must have often stood in the Temple court and ventured within view of the golden interior.

The Temple was erected for worship, and the first thing that Isaiah beheld that day, in the year when King Uzziah died, was the worship of the seraphim, who stood within the sacred edifice. Do we make enough of worship in our daily commerce with heaven? If I may speak personally, I would like to confess that the time I spend alone with God has been much quickened in interest and deepened in solemnity since I acted on the wise hints given in Law's "Serious Call." "Seeing that our imaginations have great power over our hearts, it would be of great use to imagine such representations as might heat and warm your heart. Be still, and imagine to yourself that you saw heaven open, and the glorious choirs of cherubim and seraphim about the throne of God! Imagine that you hear the music of those angelic voices, which cease not day and night to sing the glories of him that is, and was, and is to come! Think of this till your imagination has placed you among those heavenly beings, and made you bear a part in their eternal music! Dwell upon such representations as these, and imagine that your voice is added to these, so that angels join with you, and you with them, and that you with a poor and low voice are singing on earth what they are singing in heaven!"

Acting upon this, if I should lie awake at night, or feel a distance between myself and God as I wait before him, I like to say over to myself the five ascriptions and doxologies of Revelation 4 and 5. These are the eternal chants of the holy beings that face the throne, and the whole universe beyond our sin-cursed earth. Listen to them and become kindled!

Grant us thy help, O blessed Spirit, that we may be brought into tune and symphony with the saints who are now before the throne: and keep us in tune with them until such time as we too enter the temple not made with hands, and triumph over the attractions of time and sense, and the down-pull of mortality! In Christ's name.

Friday, 13th. 1 Kings 7.

As we read these glowing sentences, which labor to convey to our minds the exceeding magnificence of the Temple, we cannot but contrast it with the 1 Kings 5. 15, and think of the threescore and ten thousand that bare burdens, and the fourscore thousand that were hewers in the mountains, as well as the more trained experts who made the wonderful sacred vessels. Similarly, as we consider the vast influence of the Christian church today, and even the fabrics of the buildings erected for Christian worship, we cannot but connect it all with the spade-work of multitudes who have given time, money, prayer and service to bring about these vast and invaluable results.

The Temple on Zion, with everything connected with it, was full of prophetic significance, and we agree with others that we do no violence to the text in finding an analogy between Solomon's burden-bearers and hewers in the mountains and those hardly recognized servants of Christ who are working in wild, difficult, and dangerous places, fulfilling obscure tasks with patient devotion. The temple of the kingdom—as we may describe the church,—would never have been built by the illustrious leaders and teachers of the past had it not been for the service of armies of simple-hearted and devoted fellow workers, whose names will be found recorded in the foundation stones of the New Jerusalem. But God is not unmindful to forget their work and the love shown to his name in that they have ministered to his cause.

We would like, therefore, to speak a word of encouragement from this page to unknown and obscure workers in remote and distant places. You are doing more than you know. What would be the use for doors of olive-wood and cherubim of gold were it not for you who give skill and strain in lonely places of service, whether in the homeland or the missionary field? Nothing will be forgotten or overlooked. Christ never forgets!

O Lord, if thou hast placed us in lonely and unrecognized service, help us to be faithful! Thou wilt not fail to acknowledge our work of faith, our labor of love, and our patience of hope. But altogether apart from this, it has been good to be allowed to work even in the foundations of the Holy City.

Saturday, 14th. 1 Kings 8. 1-11.

The public dedication of the Temple took place at the Feast of Tabernacles. The summons to the representatives of the nation was issued by Solomon, as the head of the religious as well as the political life of the nation, and he with his retinue probably led the procession from the temporary resting-place of the ark on Mount Zion to Mount Moriah, about three-quarters of a mile distant. There they met another procession, which brought the remains of the old Mosaic Tabernacle from Gibeon. Lastly the Levites carried the sacred vessels, such as the golden candlestick, the table of shewbread, and the brazen altar.

The ark was deposited in the most Holy Place, screened from sight by the heavy veil, which was lifted only once a year when the high priest passed within it with the sacrificial blood of the slain lamb. The wings of the cherubim were outstretched above it, hence Psalm 80. 1. Note that the staves were drawn out, as if to intimate that the traveling days of the ark were over, Psalm 132. 8, 14! It had traveled far and

long,—first through the wilderness for forty years, then to Shiloh, the land of the Philistines, the house of Obed-edom and Kirjath-jearim: now it had reached its resting-place, and the glory of the Lord settled down upon it.

This lesson is for all ages. Our organizations and works may be well defined as incomplete apart from the presence of the shekinah. If the ark of God's strength is to abide with us, in our individual or corporate capacity, we must see to it that we be clothed with righteousness. In virtue of our union with our Lord we are a holy priesthood, appointed to offer not sacrifices of atonement, but prayers and thanksgiving and adoration. Let us, therefore, see to it that we do not stand before Jehovah with filthy garments, as in Zechariah 3. 3, but with the rich apparel which shall be the imputed and imparted righteousness of Christ!

The race of God's appointed priests shall never pass away:
Before his glorious face they stand, and serve him night and day:
Though reason raves, and unbelief flows on, a mighty flood,
These are, and shall be till the end, the hidden priests of God.

Sunday, 15th. 1 Kings 8. 12-26.

Solomon's inaugural address, introducing his prayer, is helpful to our own daily experience because he lays so great stress on God's faithfulness to his words of promise and encouragement. "Blessed be Jehovah, the God of Israel, which spake with his mouth and hath fulfilled it!"; "I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised"; "Thou keepest covenant and mercy with thy servants that walk before thee with all their heart"; "Who hast kept with thy servant David that which thou didst promise him."

Will not that be our concluding ascription when from the standpoint of our last days we review our lives? Many, indeed, will be our regrets that we have failed lamentably in keeping the vows and resolves that we made, or that were made for us, but in nothing will God have failed. Indeed he has kept troth with us though we have fallen far short! But if that will be our final verdict on our life-experience, why should we not live in its full realization day by day? Why should we not make more of God's promises? Why should our lives not be radiant with the certain conviction that God will literally fulfil each promise that glistens on the pages of Scripture?

A quaint classification of mankind has been made of possible attitudes in respect of Christ, namely, believers, half-believers, make-believers, and unbelievers. There is no fifth class. It is the half-believers who may be helped by Solomon's assertions and affirmations of God's faithfulness. Their difficulty arises partly because of their habitual introspection, and partly from the lack of obedience to the call of the moment. As to the first of these limitations, let all such notice that the gates of promise stand wide open to "whosoever," to "him that cometh," to those who are "weary and heavy-laden." A felt need for salvation and help is the only requirement from God's side. As to the second, there is no alternative than to step out in obedience to the inner prompting, as with Peter when at the Master's "Come!" he stepped out on the water.

O mighty Spirit of God, we believe: help thou our unbelief! Help us to step out on the promises! Bear witness within our hearts, and demonstrate these, by thy power! Give us a conviction that shall leave no room for doubt or hesitation! In Christ's name.

Monday, 16th. 1 Kings 8. 27-53.

Solomon's attitudes are specially noted. First he stood with his hands outspread, 22, but in verse 54 he came to his knees. The first was the attitude of expectant faith, the latter of profound humility and reverence. The more we know of God and have blessed fellowship with him, the lower is our self-estimate; but he who is lowest on his knees before God, pleading and interceding for others, will be most erect to bless, 55.

When we pray, we, like Solomon, should begin with praise and adoration. The thrice-holy of Revelation 4 is the portico through which we pass into the divine presence and acknowledge God's fidelity to his promises. When we stand on this sure footing with God we can look out on any possible situations that may arise, whether defeat, drought, famine, pestilence, or captivity, and be absolutely sure that he will hear, answer, and forgive.

Notice the recurrence of the possessive pronoun "Thy"! It occurs at least fourteen times. Yes, we may fail God, but he will never fail us. We may have sinned wilfully and passionately, or drifted from him by slow degrees of coldening love, or have been carried into captivity, but if we return with a broken-hearted penitence and faith he will receive us graciously, and open the door into the old blessed companionship.

If it be the case with any reader of this wonderful prayer that there is a similarity in circumstance, let there be an equal similarity in the petition for restoration to the old place or experience! The Prodigal would have been content to come in as a hired servant, but the father insisted on his resuming his position as his beloved child.

Verses 41-53 are extremely interesting. Whilst this remarkable prayer is principally concerned with the various incidents of the Hebrew people, it clearly enunciates the principle not only that their religion was designed to make all the people of the earth know that Jehovah was the true God, and that there was none else, but also that the

stranger from a far country who was attracted by the purity and spiritual appeal of the Hebrew faith should be welcomed to join with the Hebrew people in their supplications without becoming a Jewish citizen, or submitting to any individual rite.

Teach us, we pray thee, gracious Spirit, how to obtain and manifest the spirit of true prayer, that we may not only pray for our friends, but intercede with real desire and fervor for all those who are in peril and distress; also that God may be pleased to defend and provide for fatherless children and widows, all sick persons and young children, and to show pity upon all prisoners and captives! In Christ's name.

Tuesday, 17th. 1 Kings 8. 54-66.

We may be justified in finding in this joyous paragraph a picture of the time when the church militant and suffering will become the church triumphant and rejoicing, and when it will be possible for a multitude beyond count to say, "Blessed be the Lord, for he hath given rest to his people, according to all that he promised: there hath not failed one word of all his good promise!" Solomon's Temple stood there finished, but the temple of temples, the church, is growing, Ephesians 2. 21. As it was in that great day in Jerusalem when the fire of God descended and the priests could not remain in the Temple because the fire of the Lord filled it (see 2 Chronicles 7. 1-3), so shall it be when the church, the body of Christ, shall meet her head and Lord, and there shall be an outburst of praise the like of which the universe has never heard: and this will be the burden of that glorious anthem, "There hath not failed one word of all his good promise."

Will not that, also, be the anthem of each individual member of Christ's church, of thee and me? Not one thing will fail of all God's promises. Sometimes it seems as though it were unreasonable and hopeless to expect it. Clouds now cover the azure, and it seems as though we can never be happy again, but so it must have seemed to many a pious Israelite in the days when Saul reigned, and David was driven as a wisp of straw before the whirlwind. But listen to his son Solomon's ascription, "The Lord hath given rest unto his people according to his promise"! Shall we not transpose the tense, and if we are passing through the valley of shadow let us comfort our hearts by saying over and over again, "The Lord will give rest, and not one good word shall fail." May that day be hastened when the universal temple will be opened! We shall be there, yes we who have tarried too long in the valley of weeping, we shall join that anthem, "Not one good thing has failed"!

O Spirit of God, teach us to begin that anthem of praise even here! May we join in it by faith, and especially when we partake of the Eucharist, the thanksgiving supper! May we advance through thy indwelling to higher holiness, higher joy, higher praise, in anticipation of the glorious gathering of the redeemed! In Christ's name.

Wednesday, 18th. 1 Kings 9. 1-9.

In the old version of the English Bible, 1 Corinthians 9. 27 read thus, "Lest that by any means, when I have preached to others, I myself should be a castaway"; and in this passage there is a warning of the same kind. As long as Solomon walked with God his throne would be maintained through coming generations by a long line of kings born of David's stock, but everything depended on their integrity, uprightness, and obedience. Let us beware! The godliness of pious ancestors will not save us.

This warning comes home to us who are ministers of God's Word, or Christian workers. In earlier life we may have been greatly used of God. All who came in touch with us realized the passion, purity and prayerfulness of our personal character and devoted public service. Those were days when people recognized the power of Pentecost as the unmistakable source of our influence. We were the channels of the river of life, bearing the healing waters so that everything lived under their touch. But what has happened? We preach the same sermons, give the same lessons, but the old power and unction are lacking. We perhaps still hold the old pulpit or chair, but we are no longer the channels of the Holy Spirit. The river bed is now almost empty, just a pool here or there, and the vegetation along the bank, once green, is scorched.

The tragedy in Solomon's life, which ensued notwithstanding this warning, resulted from the gratification of sensual passion, as we shall see when we reach chapter 11. That has been the cause of vast moral and spiritual failure, and requires ceaseless vigilance. Let us examine ourselves in the light of the tragedy of Solomon's life! Has your life been less prayerful? Have you been less conscious of the presence of Christ in your quiet hours? Are you less eager and less able to win men, women and children for Christ than in those first days? Be true to yourself and your Saviour, lest you too become a castaway!

Lord Jesus, thou knowest the waywardness of our hearts, and how soon our love becomes lukewarm, and our obedience slack! May thy Spirit restore us to our former condition! Strike to the root of any besetting sin which is paralyzing us! Whatever happens, may we not become castaways!

Thursday, 19th. 1 Kings 9. 10-28.

This portion of Scripture seems at first to afford little nourishment for the soul or spirit, and yet there is a profound lesson to be acquired from it when we compare the splendor of the outward state of Solomon's glory with the barrenness and emptiness of his inner experience. Let us turn to the book of Ecclesiastes! Take the first chap-

ters, where Solomon unveils his heart! He tells us that he had seen all the works that are done under the sun, and that all was vanity and a feeding on wind. The increase of wisdom was the increase of sorrow. He had houses and vineyards, gardens and parks, menservants and maidservants, silver and gold, but there was no real profit in any of them, or indeed in anything under the sun. "What," says this king in all his glory, "hath a man of all his labor, and of the striving of his heart, i.e., his ambition? All his days are but sorrows, and even in the night his heart taketh no rest."

It is only fair to take these confessions along with the chapter that tells us, in simple faithfulness, of his outward state. But read on to Ecclesiastes 3. 11, margin, "He hath made everything beautiful in its time," and "hath set eternity in their heart." There was the secret of his discontent. He had sought to satisfy the hunger and thirst of his heart with the things of earthly state, but they were absolutely unable to satisfy the eternal yearning of a heart which was made for God.

Is not this a warning to us all in this busy age which is pursuing constantly and eagerly the iridescent bubbles which are so attractive to the sight, but are found to be but soap and water when presently they break? There is great need for us to take on our heart and lips the cry of the psalmist, that God would turn our eyes away from beholding vanity, and quicken us in his truth.

Keep us, O Lord, from being satisfied with the things of time and sense! If thou withholdest them, let us not pine for them, lest they lead us into temptation! If thou givest them, may we view them not as for ourselves, but as a stewardship for thee!

Friday, 20th. 1 Kings 10. 1-13.

In Matthew 12. 42 our Lord refers to this visit from a far-distant land of a great queen. She came with puzzling questions and conundrums, trains of servants and treasure-laden camels, much gold and precious stones. It may be that beneath all there was the unsatisfied longing of her soul for that deeper knowledge of God which she knew had been entrusted to the Hebrew race, and notably to its monarch. Surely there was a heart-hunger which sought Jehovah, whose name appears twice in verse 9. This also is implied in our Lord's reference to her visit.

But if she came so far and at such cost for the answers that Solomon might give to her questions and her quest for God, should we not come in like manner to our Lord? He asks not for camels laden with gold, nor for precious stones. These are of no value in his eyes compared with the thirst of the heart for purity, righteousness, and the knowledge of God. If only our quest is pure he will deal with us as Solomon with the queen. He will answer our questions, and reveal his glory, and unfold his unsearchable riches. He will open his treasures and give us of his royal bounty, and we shall not have to leave him to go into our far-distant country: we shall live in his fellowship till we remove to his palace yonder.

Why are we so slow in coming to our Lord, or, having come to him, why are we not keener to lay at his feet our gold and spices and precious stones? We sing, "Were the whole realm of nature mine, that were a present far too small: love so amazing, so divine, demands my soul, my life, my all." But, alas, there is a wide chasm between what his love demands and what we give! "He is worthy to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing." Let us not be slack in giving him his due!

We confess, O Saviour, that we can bring thee only our sins, shortcomings, and weakness! Oh forgive and receive us, and give us of thy hid treasure, that we may count all else but loss for the excellency of the knowledge of thy love!

Saturday, 21st. 1 Kings 10. 14 to 11. 1.

It is only fair to take these two chapters together. We read the chapter which tells of the throne of ivory overlaid with gold, and notice with pleasure the 24th verse, which tells of the wisdom with which God had filled Solomon's heart, but evidently the dry rot was already at work. The enervating influence of wealth and success was silently at work, eating out the vitals of his old devotion, when on his accession he pledged himself to maintain his father's faith.

At that time he would have repudiated any suggestion to the contrary, but the approach of the tempter is soft and gradual. There is a subtle poison with which Satan saturates the atmosphere of wealth and prosperity that almost insensibly benumbs the heart and deadens the conscience. The enervation of the Enchanted Ground is well described by Bunyan: "I saw in my dream that the pilgrims went on till they came to a certain country whose air naturally tended to make one drowsy. And that place was all grown over with briars and thorns, excepting here and there where was an enchanted arbor, upon which, if a man sits, or on which, if a man sleeps, 'tis a question whether he will ever rise or wake again in this world." Robert Louis Stevenson says that the Enchanted Ground is the masterpiece of Bunyan's insight into life. "It cuts deep to people who view life seriously."

It should be noted also that this experience when the heart becomes drowsy and enchanted with the heavy poisonous air of prosperity often befalls, as in the case of Solomon, in our older years. The Delectable Mountains may lie behind, and the Land of Paradise not far away, and just there we may become so drowsy as to live in dreams and acts of sensuous and selfish gratification. Let us not forget, however, that the fellow-

ship of kindred souls, "if it be managed well, keeps saints awake, and that in spite of hell."

Grant us thy help, O Spirit of God, that we may be kept true to our early vows! May we be preserved from yielding to the subtle influences which fill the air with narcotics and threaten us with a fatal stupor! To the end of life may we follow hard after thee, sustained by thy grace! In Christ's name.

Sunday, 22nd. 1 Kings 11. 1-13.

Yesterday we quoted Bunyan's picture of the Enchanted Ground where the eyes grow heavy and the pilgrims are inclined to sleep. It seemed as though nothing could better describe the gradual effect of Solomon's prosperity. For this chapter we might well proceed to quote the Dreamer's description of Madam Bubble, who attacked the pilgrims, offering her body, her purse, and her home, the gates of which invite to sensual passion.

Old Mr. Honest says: "I repulsed her once and twice, but she put aside my repulses and smiled. Then she made offers again, and said if I would be ruled by her she would make me happy, and she gave a smile at the end of every sentence."

Then Great-Heart, the Pilgrim's guide, answered: "This woman is a witch. Whoever doth lay their head down in her lap had as well to lay it down upon that block over which the axe doth hang; and whoever lay their eyes on her beauty are enemies of God. She hath bought off many a man from a pilgrim's life."

The failure of Solomon contains a note of warning for those who boast of their insight and philosophical acumen. People flock to them, and they are able to answer hard questions; but all the time they are yielding to a self-confidence which precedes a fall, and a living in the past instead of advancing in knowledge and obedience. We who profess godliness are tempted to live in our past, and to believe that we are as we were when we passed through a searching experience or entered on a fuller appreciation of truth.

It may be that beneath the fair surface the dry rot is eating out the timber of our foundations, that strangers are devouring our strength,—signs of a decay of spiritual strength. Had a prophet been able to accost Solomon on that great night when in the enthusiasm of his soul at Gibeon he held converse with God (3. 4-15), and told him of the contents of this chapter, he would have said, Impossible! But his seven hundred wives turned away his heart.

Impress on us, O Spirit of God, this profound lesson and warning! Search us, and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting! In Christ's name.

Monday, 23rd. 1 Kings 11. 14-43.

All around us there are floating in the air germs of disease, but as long as we maintain our physical health by good food, healthy sleep, and the interest of business and home we are able to resist their attack. Once allow yourself to become anemic, and you become the prey to disease. The same law applies to the power that we can wield for good. As long as we walk with God in purity and righteousness we reign in life, and we exert a wholesome and uplifting influence on those with whom we come in contact. As our inner man becomes anemic our reaction on society is as savorless salt, and we find ourselves powerless to wield the moral or spiritual scepter.

So long as Solomon's character was on the level of his own Proverbs, the sovereigns of neighboring lands, and indeed all the earth beside, sought to hear the wisdom that God had put into his heart, 10. 24; but when his moral standard had fallen to zero the disintegrating forces of his kingdom began to reveal themselves. They had been there all through those glorious years, in one form or another, but now the chapter which tells of his enervated character tells also of the uprising of three adversaries. Their revolt is attributed to God, because God has so constituted the world. There is profound wisdom in the divine caution to keep the heart with all diligence, since out of it are the issues of life.

It seems almost incomprehensible that Solomon should have developed an insane passion for building temples and altars for these cruel and unclean gods, especially when we remember that they were erected with the tools of an oppressed and exasperated people. But note how the love of God still clung to the memory of David, in verses 12 and 13, 38 and 39! God can never forget his saints. It may be that some of us are in daily reception of mercies and benefits which accrue from some ancestor who walked with God.

Our Father, we read this history with awe! Mercifully search us, and warn us, ere it be too late, and lest, after having preached to others, we should ourselves become castaways! In Christ's name.

Tuesday, 24th. 1 Kings 12. 1-24.

Solomon's last years were marked not only by his shameful apostasies, but by the terrible burdens which he imposed on his people in building the temples and palaces for his domestic immoralities. It was small wonder that the people demanded a pledge from his son before enthroning him. His father's old advisers besought him to listen sympathetically, but he answered their complaints with insolent and insulting words. Dean Stanley aptly sums up the situation:

"The demands of the nation were just. The old counselors gave such advice as might have been found in the Book of Proverbs. Only the insolence of the younger courtiers imagined the possibility of coercing a great people. It was a doomed revolution."

The moral of this episode is that you will

get from men and women as you give to them. "If thou wilt be a servant unto this people this day and wilt serve them, and speak good words unto them, then they will be thy servants forever!" What can parents expect from their children if they indulge in a continuous stream of exasperating fault-finding and rebuke? The apostle says most wisely, "Ye fathers, provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord!" Do not worry or vex them! "When they do right," says Cecil, "praise them openly, and when they do wrong reprehend them secretly!" Word of encouragment, a smile, a look will make the world full of sunshine and joy. The rightly ordered home then becomes the training ground for heaven.

The same law holds with servants. A word of recognition and appreciation will bring better service than perpetual nagging and fault-finding. The hearty thanks when an intelligent desire to please and serve is manifested, the gift of a book on their birthdays, the recognition of their home sorrows or anxieties, these are the methods of creating the best of service, that of the heart, and not of the lip. The same law applies to our treatment of horses, dogs, cattle, birds.

Is not this God's way? Does he not fill our hearts with unspeakable happiness when we have said No to self, and have taken up even the cross with a smile?

Fill us with thy love, O Saviour, that we may give it out each day and hour! Teach us to carry sunshine and joy wherever we go, so that evil may be overcome by our goodness, ill-temper by our sweetness, cruelty by our patience in suffering!

Wednesday, 25th. 1 Kings 12. 25-33.

When Jeroboam was suddenly placed on the throne by the unanimous voice of the Ten Tribes it would have been well if he had called for Ahijah, whose interview with him must have been burnt into his memory. In 11. 35 the prophet had not only promised the throne, but had unfolded the conditions of a sure house; and if only Jeroboam had acted on the precepts and injunctions of that hour, if he had hearkened to God's commands, and walked in his ways, and done that which was right in his eyes, and had kept the divine statutes and commands with assiduous care, God promised that he should have a sure house, and would give him the kingdom of the Ten Tribes.

But he swerved from that obedience which was the essential condition of stability and blessing. He feared the counter attraction of the Temple. He said to himself, "If the Ten Tribes worship with the two the breach will be healed, and I and my family will be dethroned, and perhaps killed." So he made the calves, suggested that the journey to Jerusalem was tedious and needless, and raised the same cry as had rung out at Sinai, "Behold, thy gods, O Israel, which brought thee up out of the land of Egypt!"

Here we have that artful appeal to expediency which has ruined its tens of thousands. The one difficulty in the way of each of us is the temptation to help ourselves when difficulty or danger looms before us. We turn to expediency, to carefully prepared schemes, to an alternative policy which will secure immunity for us and ours. At all such times we must fight against this natural tendency to self-help. If we are evidently on the path, or doing the work, to which God has called us, it will be well.

Perpetually to each of us comes the question whether we will cash the promises of God by our faith, or make spurious coin of our own minting which will never ring true. Step out, O soul of man, on the water, if he bids thee! God never did forsake nor can.

Lord, we believe: help thou our unbelief! When all around us are urging this or that policy of expediency, may our heart be fixed, trusting in thee and believing that thou art pledged to perfect what concerneth us, since thy mercy endureth forever!

Thursday, 26th. 1 Kings 13.

Bethel had been one of the oldest and most sacred shrines in Israel. Jacob had found the gate of heaven standing open there. It was an audacity for Jeroboam to plant his idolatrous altar on that site. "O altar, altar!" cried the prophet, and it fell, and Jeroboam's arresting hand was dried up.

We do not know the prophet's name, but he must have been a man of exceeding power in the spiritual realm. His fall is therefore a more solemn warning to us all, especially to those who preach or teach. If so holy a man met with such a judgment, what will be our fate if we fail of our high calling in Christ, for we are cast in a far inferior mould?

When he had finished his appointed errand, and was on his way home by another route, whilst resting under a terebinth tree he was accosted by a fellow prophet who claimed to have been inspired by an angel to invite him to his home, an invitation which chimed in with his hunger and thirst and weariness. We know the result.

The lesson is clear. Be sure that you have the direction of the Spirit of God in the profession you choose, or the Christian service you set out to render: and when once you are sure, then refuse to be diverted by any counsel or advice which may attract you! None of us can serve as a monitor to another. Each must be persuaded in his own mind. You may sit for a while under your terebinth tree if you will, but you must not turn back. God will sustain you in your wearisome expenditure of nervous and physical energy, but when once he has called you to a definite life course or temporary service you must act with minute attention to his bidding, at all costs.

O God, our heavenly Father, thou art love, but thou canst not pass over our dereliction

in duty! May the warning of this chapter hold us back from the least approach to disobedience! May we walk watchfully and prayerfully, lest, having preached to others, we should ourselves be castaways! In Christ's name.

Friday, 27th. 1 Kings 14. 1-20.

Seven times over we are told in Scripture that Jeroboam made Israel to sin: and we may fear with godly fear, and examine ourselves with careful attention, lest we should be putting a stumbling-block in another's path. Turn to Ezekiel 44. 10-13 and 1 Corinthians 8. 9, and note how the Old and New Testaments denounce this sin!

This chapter is solemn reading. What an awful thing it is for a man or woman who in early life seduced some innocent soul to impurity or swearing or other sin! Even in Gehenna it must be a deeper tragedy when one shall say to another, "I would not be here had it not been for you." It may be that it was a thought of this kind which led our Lord to depict the rich man pleading that Lazarus should be sent to arrest his five brethren.

It is God who exalts us, as he exalted Jeroboam. He penetrates our personality, and reads our past. He brings into judgment not only our sins, but those which we have led others to commit. Each has an influence for good or evil. Each has a custody of other souls. Each will have to face the results which have emanated to others from their example, their speech, their personal habits. No man lives to himself, or dies to himself. We cannot go through life without casting a wrecker's lantern or flashing a bright ray of light across the night and over the restless sea of time: and those who may be out on the expanse of heaving water are either hastened to their doom or led with safety and peace.

We cannot evade the responsibility. We are undoubtedly our brother's keepers, and we shall have to answer, as Cain did, the question, "Where is thy brother Abel?" The trouble is that those whom we have influenced for evil have passed beyond our reach, or will not return at our call, or have passed on the evil influence. We must not err on the other side by limiting our influence for good. The law that holds in the one direction holds equally in the other, and those that turn many to righteousness shall shine as the stars forever and ever.

So enable us by thy Spirit, O God, that we may ever be a savor of life and love to all around us, that our lives may resemble the river of which it is said that everything lived whithersoever the river came! In Christ's name.

Saturday, 28th. 1 Kings 14. 21-31.

The full story of Rehoboam is recited in 2 Chronicles 12. 1-16. It well deserves our study. At the beginning of his reign he and his people walked in the way of David, and of Solomon's early days, 2 Chronicles 11. 17, and his kingdom was immensely strengthened by the immigration of the priests and Levites who were cast out of their offices by Jeroboam's setting-up of the calves. There was also a large contingent of individuals who had set their hearts to seek the Lord God of their fathers, and came to Jerusalem to sacrifice and worship. These strengthened the kingdom of Judah, and made Rehoboam strong. He further strengthened his frontier against Israel, 2 Chronicles 11. 5. But these accessions, and the sense of security, led to religious apostasy, which led to the invasion of Shishak and the loss of the shields of gold.

We seem to be on the margin of a great principle in the divine government, that national security and prosperity are in direct proportion to the purity of the national morals. As long as God's purpose in a nation is thwarted by sinful apostasy, there is sooner or later a nemesis of judgment. The judgment of individuals may await the final verdict at the end of life, but the judgment of nations is progressive. What Daniel interpreted at Belshazzar's feast is absolutely in process, "Thou art weighed in the balances, and found wanting: thy kingdom is divided, and handed over to the Medes and Persians." But if this is the case, how necessary it is that we all endeavor in our personal and relative spheres to do our utmost to maintain the morality and therefore the stability of our realms!

We learn from 2 Chronicles 12. 7 that a turn of the tide came on their humbling of themselves. All this teaches that we as Christians and as churches must realize the grave responsibility that rests on us to maintain the purity and righteousness of our national morals. We can exert a great amount of moral influence in times when a dispute or misunderstanding arises. We can moderate suspicion till facts are clearly recognized. We can demand arbitration. We can pray. Blessed are the peacemakers!

We thank thee, O Father, that thou hast set us not only in families, but in great Christian nations! We ask for our peoples peace and goodwill, and for our governors wisdom and discretion. Give peace in our time, O Lord, and may our national life be a blessing to mankind. In Christ's name.

Sunday, 29th. 1 Kings 15. 1-24.

The word "perfect" occurs twice in this passage, and it may be wise to consider it. Writers on the subject of holiness teach that in Scripture this word, in its application to human beings, has three distinct meanings.

(1) There was the perfection of Eden, when Adam came forth from the creator's hand complete in his physical organization, in his mental equipment, in the perfect balance of his moral nature, and the supremacy of the spirit. This was Adamic perfection. But since sin marred the divine image in man, this perfection, except in the man

Christ Jesus, disappeared with the Paradise in which it was framed.

(2) There is the perfection of Paradise above. That was Paul's goal,—"Not as though I had already attained, either were already perfect." Towards this our aspirations rise, and even there we shall progress from one degree to another, ever approximating towards Christ's image.

(3) But there is another kind of perfection. This is possible when the soul fulfils its obligations to God and man up to the limit of its knowledge and capacity. This does not mean sinless perfection, because we all come short of the glory of God, but it means that we have, as Paul puts it, a good conscience towards God and man. Standing before the Sanhedrin he said, "I have lived before God in all conscience until this day"; and again, "Herein do I exercise myself to have a conscience void of offence toward God and man alway." So with ourselves! We are far beneath the standard of perfection as it is in God's estimate. We are always coming short of his glory. We are perpetually liable to fall. The ego of our personality is constantly seeking recognition and supremacy. And yet, up to the limit of our growth we may look into the face of Christ and say, "Not that I have attained, but I am following after to apprehend that ideal, to realize which thou hast graciously apprehended me!"

O divine Saviour, thou knowest the frailty of our nature and the weakness of our resolve, but thou knowest that we love thee, and long to be like thee! Give us more and more the teaching of thy Spirit, and may we attain in our experience and service the highest level which is within our reach!

Monday, 30th. 1 Kings 15. 25 to 16. 14.

We have met with three prophets, the unnamed prophet who warned Jeroboam, Ahijah the Shilonite, and Jehu the son of Hanani, who was also a prophet, 2 Chronicles 16. 7, and it may be well to consider this sacred office which filled so notable a place in the Hebrew nation.

The root of the Hebrew word signifies to boil or bubble over, and is therefore a metaphor of a fountain bursting forth from the heart of man, into which God has poured it. "Prophet" is a Greek verb, and specially stresses the idea of one who is the mouthpiece for another. In this sense the prophet was not a foreteller, but a forthteller or spokesman, the expounder and interpreter of the divine. Thus, "prophecy came not in old time by the will of man, but holy men spake as they were moved by the Holy Spirit"; "God spake in the prophets."

It was during these troubled times which ensued on the death of Solomon that the prophetic order became of prime importance. The priests seem to have flocked into Judah, to minister in the Temple, but the Northern kingdom seems in those early days to have been specially influenced by the prophets, who perpetually intervened in the interest of the kingdom of God. We read of fifties and even hundreds at once. Their great objective was to maintain the true religion of the Northern tribes when it had to struggle for existence. Then communications were often given in imagery such as the vision of the throne given to Isaiah, and the still small voice at Horeb. Thus the Lord made himself known in language which all could understand.

For us the one prophet is our Saviour, who is prophet, priest, and king. He is himself the Word. He speaks that which he knows, and testifies that which he has seen. His voice, also, in our hearts is prophetic, not in the sense of prediction, which is only secondary, but of remonstrance, quickening, teaching, and inspiration.

O holy Saviour, speak thou in our heart of hearts! May thy holy voice be heard in the silence, telling us of God, rebuking sin, and prompting us with divine impulses! We do not ask thee to fill our waterpots with water from without, but to be within us, a spring rising up to eternal life!

Shaken by the Wind: A Story of Fanaticism, by Ray Strachey. Macmillan Co., New York. 317 pages. $2.50.

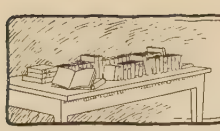
Read this extraordinary Preface by the authoress:

"The letters and documents from which I have drawn the material for this novel were left to me by my grandmother Hannah Whitall Smith, with the injunction to publish them when the right time was come. They were packed in a large wooden case labeled 'Fanaticism; The Purple Mother; The Holy Rollers; Internal Respiration; Spiritual Wives; etc.,' and into that case I have been delving for some years past. Strange and fantastic as some of the happenings in this story may seem, they have all been paralleled and even surpassed in the history of real life: and indeed it is my belief that similar extravagances continue to this day. I hope to publish shortly some of the actual documents on which this novel is based."

The story is unpleasant reading. It revolves around a family some of whose members get mixed up in the horrible hysterical religious fads of last century, as indicated by the Preface. What good will it do? The pseudo-spiritual and sexual excesses of those movements might better be forgotten. Present-day fanatics who might be warned by the book will never read it.

Evolution of Man Scientifically Disproved (The), by William A. Williams, 1202 Atlantic Avenue, Camden, N. J. 127 pages. $1.

A second edition of 20,000 copies, revised to date, of a book first issued in 1925. Mathematics is the acid test the author applies to evolution.



Our Book Table

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Christ at the Round Table, by E. Stanley Jones. Abingdon Press, New York. 328 pages. $1.50.

Dr. Stanley Jones has done the unusual: he has written a second book which readers will say excels the first in insight and power.

It has been his practice wherever he has held evangelistic meetings to gather a friendly group of about twenty serious men of different religious faiths: educated men, the best of their various faiths, with five or six Christians in each group. These Round Table gatherings were for one thing: for each person to tell his experience of God. It was an application of the principle underlying the testimony meeting and the love feast and the like. This book gives in the opening chapters some of the statements that were made in these soul clinics.

Dr. Jones was disappointed to find the vagueness and hopelessness of all the non-Christian faiths in actual experience: while on the other hand the native Christians, often men of the lowest castes, affirmed their consciousness of God and what he meant in their life with conviction that surprised the others. Dr. Jones came to see that the final issue is between Christ and other ways of life, both within and without Christendom: for organized Christianity, missions, nations, as well as non-Christian faiths, must be tested in the light of Jesus Christ. There was not a single conference in which Christ did not emerge in moral and spiritual command of the situation.

There is a strong chapter on conversion, —vertical conversion, that spiritual change wrought by Christ which lifts a man up from sin to God,—not horizontal conversion, which is a mere change from one religion to another on the same level of life and character. Another on "The Collective Redemption,"—the whole of life redeemed in the kingdom of God: a conception not found in any non-Christian religion. Other chapters are on experience, certainty and authority, the universal Christ,—18 chapters in all, every one brimming with spiritual fervor, brilliant in array of fact and argument, exclusively new matter, and with any number of quotable epigrams and case illustrations.

Dr. Jones has had 20 years of intimate contact with India. He sees the soul of India athirst for God. He perceives a wonderful sensitiveness to the spiritual, a great capacity for self-renunciation, a love of simplicity. This is India at its best, and most hopeful for the gospel.

It is a long time since we have seen such a powerful apologetic for self-surrender and consecration. Christ is exalted throughout as the interpreter of God and the Lord of life. A God like Christ, says Dr. Jones, "can have my heart without reservation and without qualification." Then follows sharing that experience with others. "If you have found God I will listen to what you have to say."

Resurrection in Our Street (The), by George Stewart. Doubleday, Doran and Co., New York. 124 pages. $1.35.

Among Dr. Stewart's previous books are "The Crucifixion" and "The Incarnation" in our street. Now comes the resurrection. The idea is to make the resurrection and its implications vivid and real in our day.

There are 12 sermons, which among them develop in Dr. Stewart's unhackneyed and thought-stirring way many of the spiritual interpretations of the theme of the book.

The Study of the Bible.

Bible History—Genesis to Esther: Popular Studies in Old Testament History, by Andrew W. Blackwood. Fleming H. Revell Co., New York. 183 pages. $1.50.

Prof. Blackwood—he is professor of English Bible at the Presbyterian Theological Seminary, Louisville, Ky.,—interprets each book in the Old Testament in separate chapters from the conservative viewpoint for the benefit of the layman. Every now and then he summarizes his study in a chart which enables you to see the outline of a section at a glance.

It is a fine book of its type, and would make a good textbook.

Heresy of Antioch (The): An Interpretation, by Robert Norwood. Doubleday, Doran and Co., New York. 303 pages. $2.50.

This is a study of Paul. The Foreword is like a fresh breeze as Dr. Norwood tells with his poetic imagination how Renan challenged his accepted orthodox views of Jesus, and how Paul—"Brother Paul, the traveler, poet, mystic, friend of all the world,"—set him on his feet again as he

realized how this man of genius was changed by the risen historical Jesus.

Dr. Norwood is the brilliant rector of St. Bartholomew's, New York. This book retains the lucidity and élan of his spoken ministry.

The heresy of Antioch was the assertion of the racial and creedal independence of Jesus which made him the universal Christ. That is the clue to Dr. Norwood's view of Paul. His life is treated in 19 chapters, which are remarkable for their newness of presentation of familiar themes: though we wonder why Dr. Norwood peddles so many critical guesses.

Paul's Hymn of Love: An Interpretation of First Corinthians 13, by Charles R. Erdman. Fleming H. Revell Co., New York. 64 pages.

A pleasing study in five sections, in Dr. Erdman's best style, embracing both exposition and devotional suggestion and practical application of this gem of Scripture.

Some Minor Characters in the New Testament, by A. T. Robertson. Doubleday, Doran and Co., New York. 182 pages. $1.75.

Nineteen minor characters are sketched in separate chapters in Dr. Robertson's exegetical fashion. You feel you understand each person better under the author's guidance. Some of the chapters have appeared in this magazine.

"The Study Bible."

A new series on the Bible by books, written by British scholars. Each volume has two authors, one of whom emphasizes the religious value, the other writes a critical essay on the book under consideration. Thus, "Genesis" begins with 18 pages on its religious value, the viewpoint being that of higher criticism, but that none the less God used myth and legend as well as history as media of his self-revelation. There follow a hundred pages of extracts from writers ancient and modern on selected verses or topics in consecutive order, a page or two to each. The critical consideration of the book comes last, 27 pages.

The original matter is fresh and vivid, and of course condensed, the quotations full of ideas. Each book is serviceable in style, and suggestive in contents.

Four volumes are now ready, about 150 pages each, $1.25 each, and published by Doubleday, Doran and Co., New York. They are:

Genesis, by E. Griffith-Jones and A. G. Welch;
Psalms, by L. Maclean Watt and J. E. M'Fadyen;
Mark, by Bishop of Liverpool and A. E. J. Rawlinson;
Hebrews, by W. R. Inge and H. L. Goudge.

Regarding the Bible.

Bible Unlocked (The): A Study of the History, Literature and Religious Teachings of the Bible, by Henry Martin Battenhouse. Century Co., New York. 553 pages. $3.50.

A readable narrative, intended primarily for the college and church classroom but not sacrificing its usefulness for private study and reading, which conveys the author's ideas about the Bible and its contents.

The author is professor of Biblical Literature and Religion at Pennsylvania State College. He approaches his task with respect for the Word of God, and his prayerful hope is to build up readers in understanding and affection for it.

He accepts "the major results" of recent research in the fields of historical criticism, literary interpretation and Biblical theology. Beginning with a section on the background and origin of the Bible, he next develops the contents in five sections up to the apostolic age, each of these sections containing several chapters. A Chronological Table, maps, and other features will help the reader who accepts the author's views.

Our Bible, by William Holloway Main. Judson Press, Philadelphia. 151 pages. $1.

A popular, inspiriting presentation of well substantiated data about the origin, texts, MSS., translations and versions of the Bible, with description of modern versions and of discoveries affecting the Bible; also chapters on Bible study and the supreme message. Numerous illustrations are a good feature.

Every one ought to know these interesting things about the Bible. We all need to refresh our memories at intervals with the aid of a book like this.

Oxford Bible, No. 01499X. Oxford University Press, American Branch, New York.

A new handsome and compact edition, leather bound, size 4½ by 6½ inches, and only an inch thick. The type is brevier blackface, easily readable. It is self-pronouncing, and the chapters are numbered consecutively, 929 in the Old Testament and 1189 in all. This edition is India paper, and is listed at $6.50. It is cheap at that.

For Workers.

Bigger and Better Sunday School (A), by Albert H. Gage. Fleming H. Revell Co., New York. 160 pages. $1.25.

There is a positive tone in this book which is refreshing and stimulating. The first chapter is "It Can Be Done." With that encouraging start the author elaborates the usual things about a Sunday school in nine chapters, with ideas largely gathered and tested in his own experience.

Pulpit Mirrors, by Edwin H. Byington. George H. Doran Co., New York. 203 pages. $2.

Prof. Byington adopted a new method of teaching Homiletics in Gordon College of Theology and Missions by first presenting some 18 anonymous specimen cases of preachers he had listened to, with comments upon their strong and weak points. The fundamental principles of effective preaching are then taken up in eight lectures, followed by the application of these principles in actual sermonizing.

The various homiletic devices used by the professor must have kept his students on edge and sent them out unusually well informed.

Right Living, by J. Neuberg. University of Chicago Press, Chicago. 75 cents each.

Three booklets of a most practical kind, filled with project cases in ethics and religion, for teaching boys and girls of high school age. Such courses would enliven any Sunday school class. It would also prove valuable to teachers in private schools.—F. L. D.

Social Problems: The Christian Solution, by E. E. Fischer. United Lutheran Publishing House, Philadelphia. 187 pages. $1.25.

The one great social problem, says the author,—he is professor of Ethics and Apologetics in the Lutheran Theological Seminary, Philadelphia,—is the relation of man to man in a sinful world: and this can only be solved by dealing with sin. But there are specific manifestations of this essential social problem, as in the case of the family, work, wealth, leisure, war, race relations, and the rest. How can these be adjusted? By reference to God's ideal, doing the best possible at the moment.

The book is a most valuable treatise. The subject is well analyzed, the constructive treatment clearly thought out, the practical character of problem and solution maintained. It is the work of a trained thinker and teacher, and has a bibliography for further study. Its ten chapters could be used in class study and discussion.

Sermonic.

Five "Musts" of the Christian Life, and Other Sermons, by F. B. Meyer. Bible Institute Colportage Association, Chicago. 126 pages. 25 and 75 cents.

Five sermons on the "Musts" of the new birth, sacrifice, decreasing self, service, and spiritual worship, with four other sermons, contain teaching on deeper spiritual experiences by Dr. Meyer.

Messages of Mercy, by Henry M. Wharton. Southern Baptist Convention Sunday School Board, Nashville, Tenn. 243 pages. $1.75 net.

In "Messages of Mercy" Dr. Henry M. Wharton has given a collection of sermons which reveal him in his happiest mood. It is an enviable record to have been a pastor or evangelist for more than half a century, and during this time Dr. Wharton has had a rich and varied experience. The sermons are replete with telling illustrations, in which the author is unusually happy, while his poetical nature is ever being expressed in lines of verse, indicating an extensive familiarity with Christian poetry.

For the most part the sermons are distinctly evangelistic, although one or two are memorial addresses, and one is especially addressed to young women, having apparently been given at some college or seminary gathering.

Dr. Wharton is among the last of the well known evangelistic pastors of the last half of the 19th century who are still combining the work of the regular ministry with special evangelistic services from time to time.—X.

New Christian Epic (The), by Albert W. Palmer. Pilgrim Press, Boston. 195 pages. $1.50.

Eleven sermons by the pastor of the First Congregational Church of Oak Park, Ill. The first sermon gives the title. Its text is Romans 8. 19. Dr. Palmer's idea is that the type of Christianity held these past 2000 years is passing into a new type that allows for current scientific views and other things. It is advertised as a book of modern religion.

Various Themes.

Christianity, Past and Present, by Charles Guignebert. Macmillan Co., New York. 507 pages. $4.50.

The author of this book is professor of the History of Christianity in the University of Paris. But it must not be inferred from this fact and the title that this is a history of anything. It is, at the most, an interpretation of a history. And this interpretation is already predetermined.

About this the author leaves us in no uncertainty. He says that "it is the main outlines of a history which it tries to delineate so as to prove, if possible, that not only in its dogmas, but also throughout the ramifications of its whole organism, a religion undergoes the process of evolution." So this is in reality a thesis, sustained by a special handling of historical facts and alleged facts.

The theory which the author is endeavoring to substantiate is, briefly, that religions —Christianity being no exception,—germinate, spring up, grow, mature, decay, and die, sinking back into their original soil, which is made more fruitful for other such products by their dissolution. He draws a clear and definite parallel between the course of religion and the biological process in living organisms.

His standpoint is that of a rationalistic pessimism. He admits no possibility of the operation of anything other than purely natural forces, alleging that to do so would leave "nothing to discuss." By a position like this, however, if he does not actually leave

nothing to discuss he at least forecloses the discussion by announcing its conclusion before it has begun. His pessimism is evidenced by the fact that he sees nothing but a constantly repeated process that seems to get nowhere.

As to the field actually covered, he treats Protestantism but slightly. Practically, the Christianity of modern times with which he deals is Roman Catholicism. Although the title is confined to Past and Present, the discussion is projected at the last into the future. For Protestantism and even for the Greek church he foresees the possibility of continued existence, but scarcely in "any of the forms in which Christian faith now expresses itself." For Romanism he foresees the destiny ". . . . to break up and die, to return to nature the elements lent by her, that she may use them again according to her good pleasure." But for all forms of Christianity, as well as every other religion, his last sentence contains a universal doom, as follows:

"It is thus, moreover, that all religions end, religions which, like living organisms, are born of a need, nourished upon death, die day by day of life, and finally lapse again into the eternal crucible."

The book is written in the lively, animated style so characteristic of the French. There is not a dull sentence in it. There is the evident mastery of a vast field of literature, and the carefully selected references in the frequent footnotes remove any necessity for the author's apology for the lack of a formal bibliography.—W. O. S.

Instincts and Emotions, by Roger W. Babson. Fleming H. Revell Co., New York. 181 pages. $2.

Another Babson book will be welcomed by a large number of readers. Psychology and business go together, and they run especially close to one another in the line of business which is Mr. Babson's life work. In the pages of this book we find many hints for sermons which ministers will appreciate, and the whole volume is an emphatic teaching on the importance of well regulated emotion. It is about time that emotion is given its proper place, for though a man with a heart and no head may be pretty useless timber, yet a man all head and little heart may be a nuisance, which is worse than being useless.

This book is written in clear and popular English, which loses nothing in dignity because its points are easily understood.—H. P.

Man, God, and Immortality: Passages Chosen from the Writings of Sir James George Frazer. Macmillan Co., New York. 47 pages. $3.

A compilation of passages largely from the "Golden Bough" made by Pierre Sayn under the direction of the author. It gives the gist of the larger work in thoroughly readable form. Those who are familiar with the literature of the subject know that Sir James Frazer has written the classic on the subject of the customs and the religions of primitive man. The present volume is vastly less bulky, but even here, if one wished to be critical, one might wish that it had been even more condensed. Be that as it may, it is exceedingly interesting and readable.

The marriage customs and the religious cults and beliefs of primitive peoples constitute the theme. The data are collected largely from present-day barbarous and aboriginal peoples dwelling in the out-of-the-way places of the earth: data that must be collected now or soon be forever lost with the advancing tides of civilization. Whether these peoples represent primitive types or degenerate types may be a question open to debate. Sir James thinks not. He is so firmly convinced that man was evolved from the lower animals that he regards it as sheer waste of time to even discuss the question with one inclined to doubt it. However, in his treatise, whenever he raises the question of the origin of the customs or cults, he finds himself in a region where no certain knowledge is possible, and frankly he speaks of his conclusions in terms of "conjecture." So back in that region of the past where all is conjecture it is possible that the conjecture of another based on a different hypothesis might account for the facts equally well.

All students should welcome this volume as it gives in condensed form the findings of the modern intensive research into the religions and customs of all known existing savage and barbarous peoples on the face of the earth, with conclusions drawn therefrom as to the connecting links between customs of peoples geographically quite remote from each other. Many a man has wished to peruse the "Golden Bough," but has been deterred by its bulk. That objection can be raised no longer.—S. C. H.

Primitive Man: His Essential Quest, by John Murphy. Oxford University Press, New York. 341 pages.

This elegant and clearly printed volume deals in an interesting if somewhat controversial manner with a variety of points in anthropology which have a bearing on the cultural development of man.

Primitive man is taken as a point of departure for perfected humanity. In an acute Foreword Dr. Marett, lecturer in Social Anthropology in Oxford, in opposition to the diffusionist school, which contends that genuine origination is rare, and that men live mostly by imitation, endorses the author's approach to cultural anthropology by way of psychology. Cultural transmission, in his view, depends as much upon choice as upon circumstance. The distribution maps of the diffusionists may be helpful in a way, but the question why these racial currents are influential is a deeper query than where or how.

Dr. Murphy insists all along that the question is as to man's capacity for culture, and here psychology holds the key to the inwardness of history from its earliest to its latest chapter. We acquire culture, he says, because our minds have a craving for wholeness,—getting the best out of life by pulling things together in the world while we pull ourselves together. Man's history is made interesting because he is a universe-builder by right of his spiritual constitution.

The great word in this book is integration, even more than instinct. Among the subtopics discussed are the Primitive Reflection upon Instinct, the Generalized Mind, the Formation of Primitive Concepts, Primitive Religion, the Integration of Custom, the Disintegration of Custom (a process infrequently noted), the Higher Unifications, and Unification and Happiness. Seven chapters are devoted to the Reasoning of Primitive Man, which is taken in a broad, elastic way as including taboo, sacrifice, causality, magic, spell and prayer, atomism, divination and suggestibility.

A considerable amount of attention is paid to the theories of Professor M. Lucien Lévy-Bruhl of the Sorbonne, who contends that primitive mentality is so different from that of civilized man as to constitute a different species of thought, and to make the ordinary laws of logic and psychology inapplicable to it. Some sociologists would certainly not accept Dr. Murphy's counterproposition that "the mind of man at all points of its history is generically the same," and that "cultured thought is a specific descendant, more highly differentiated and more deeply integrated, of a generalized and primitive type of thought." The latter point of view seems to be borne out by the admitted fact that civilized man every now and then reverts to primitive fooleries,—as when the business magnate (Professor Patrick says,) locks his desk at three o'clock in the afternoon and takes his grandson to the ball game! The lad is made an excuse for lapsing into some of the primitive paths that lead to play, elementally, in place of making money, artificially and as a put-on trait. M. Lévy-Bruhl admits that "the prelogical and mystical mentality will continue to exist indefinitely in the modern mind side by side with the logical mentality."

The most interesting portions of Dr. Murphy's scholarly book to the general reader are perhaps his chapters dealing with Fatigue, and with Spell, or primitive prayer as he calls it. Fatigue is described as a falling back upon a more primitive state of mind (as in submission to authority, or recourse to a facile ritual,) as a relief from the painful exercise of the more recently acquired and complex capacities of the somewhat sophisticated mind. In the experience of the primitive man there is a magico-religious stage, in the undefined sense of Mana, a power associated with animation and volition. The potency of the Spell "consists in its power to command an event, a process or a spirit, by means of the strongest association in it of potent elements, far-fetched ingredients, compelling actions, mighty words or names."

In his conclusions Dr. Murphy reaches a high plane of thought and desire in his delineation of the moral and the religious life. Nature, he holds, though careful of the type, is not careless of the individual. Man's ideal, consciously pursued, is moral unification,—integration through differentiation. The highest forms of unification are those in which the utmost variety and richness of the personal life are accompanied by the closest unity with the ultimate Reality, which is moral and spiritual, and in some sense personal. To this result man's coördinating brain has been an instrument of approach, while Christian mysticism at any rate finds above nature a divine person with whom it can and does commune. A worthy conclusion!—C. A. S. D.

AMONG NEW BOOKS.

Christian Humanism, by Russell Henry Stafford. Willett, Clark and Colby, Chicago. 253 pages. $2.

Christ of the Ages (The), by Henry Paul Sloan. Doubleday, Doran & Co., New York. 184 pages. $1.50.

Constructive Citizenship, by L. P. Jacks. Doubleday. 300 pages. $2.

Dreams of Youth (The), by Walter Amos Morgan. Century Co., New York. 246 pages. $2.

English Preachers and Preaching, by Caroline F. Richardson. Macmillan Co., New York. 359 pages. $2.50.

Gateways of the Stars (The), by George H. Morrison. Doubleday. 280 pages. $1.50.

God in Us, by Daniel Gibbons. Macmillan. 100 pages. $1.

Golden Stole (The), by Edwin B. Smith. Doubleday. 328 pages. $1.75.

How to Teach the New Testament, by Frederick J. Rae. Doubleday. 335 pages. $2.

Impatience of a Parson (The), by H. R. L. Sheppard. Doubleday. 227 pages. $2.

Lenten Sermons. Doubleday. 190 pages. $2.

Liberia, Old and New, by James L. Sibley and D. Westermann. Doubleday. 317 pages, illustrated. $3.

Life Service, by Amos John Traver. United Lutheran Publication House, Philadelphia. 95 pages. 75 cents.

More Fireside Stories for Girls in Their Teens, by Margaret W. Eggleston. Doubleday. 153 pages. $1.25.

Narrative Dialogues from the Bible, by Alfred Clegg. Doubleday. 296 pages. $2.

Negro Problems in Cities, by T. J. Woofter. Doubleday. 285 pages. $2.50.

Private Prayer in Christian Story, by Jane T. Stoddart. Doubleday. 304 pages. $2.50.

Simple Talks on the Holy Spirit, by D. H. Dolman. Fleming H. Revell Co., New York. 182 pages. $1.50.

Stewardship in the Life of Women, by Helen Kingsbury Wallace. Revell. 88 pages. $1.

Thou When Thou Prayest, by William Owen Carver. Doubleday. 76 pages. $1.

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